



THE HOROSCOPE

EDITED
BY
ROLLO IRETON

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The Horoscope

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Occult Science.*

Edited by **ROLLO IRETON.**

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NOTES OF THE QUARTER.

Cabalistic Astrology.

SOME years ago my attention was drawn to a matter which appears to me to be worthy of note and record in the pages of this journal in connection with the relationship subsisting between Cabalism and Astrology. A *geomantic* horoscope was recently given to my readers by Mr. A. G. Trent. It was my fortune, years ago, to see a good many *cabalistic* horoscopes drawn by a lady, who certainly had no knowledge of Astrology whatever, but who

utilized the names of the planets and signs in a cabalistic sense, as did the late Lord Lytton in a geomantic sense in the case of his prognostic on the Earl of Beaconsfield. The point that impressed me, however, was that while fairly accurate in giving the predominant planetary influences, Saturn invariably took the place of Uranus in her diagnoses, the more recently discovered planets not having a place in her cabalistic category. I remember a remarkable instance in which the Sun in a certain figure of birth was culminating in close opposition to Uranus on the cusp of the fourth house. The seeress made unmistakable allusion to the significant position, but referred to the afflicting planet as Saturn. Furthermore, not content with predicting the earthly fate of the subject of the sketch, she foretold his translation at the end of life to the "smooth plains of the planet Saturn" apparently an allusion to the significance of the planet Uranus as occupant of the fourth house.

An astrological defence might perhaps be set up for the nomenclature of the days of the week on a similar basis, Uranus naturally falling into the same category as Saturn, and Neptune as Jupiter. I have noticed in horoscopes of husbands and wives that where Saturn is the planet describing the partner you not unfrequently find Uranus in the actual figure and vice-versa. At best these indications are an approximation to the truth, but the recognition of the planet Uranus, even by the substitution of Saturn in a Cabalistic formula, seems to me a remarkable testimony to the existence of transmitted knowledge from an age when Uranus must have been a recognised factor among the influences controlling human life. How else was it that his place was not left a blank, as it was in Wallenstein's horoscope, by Kepler, or in that of the ill-fated young Pretender, whose career is said to have been blighted by that untoward planet?

Hereditary Indications in Astrology.

A BOOK on a very interesting astrological subject has recently been published in France by Monsieur Paul Flambart, entitled, "*Etude Nouvelle sur l'Herédité.*"* I am particularly inclined to welcome the volume, as the subject of hereditary indications in Astrology is one which has long interested me, and of which from time to time I have taken note of very singular examples. To

* Paris : Bibliothèque Chacornac, 11 Quai Saint Michel.

Monsieur Flambart belongs the credit of having written the first scientific treatise dealing with the subject. The argument of the book is illustrated by many examples of horoscopes bearing upon the point in question.

Most of the cases cited are those of private individuals, parents and children or brothers and sisters, who reproduced the same or similar planetary positions in their horoscopes, and it is among these we meet with the most striking examples. There are, however, also examples cited from the horoscopes of celebrities or well-known public men, such as Napoleon III. and his son, the ill-fated Prince Imperial, both of whom had the same ascendant, 12° of Capricorn, while they also had a similar conjunction of Mercury and Venus.

Their Value as Historic Evidence.

THE author gives also the curious case of Louis XVI., Marie Antoinette, and Auguste Naundorf (Louis XVI., Versailles, 23 August, 1754; Marie Antoinette, Vienna, 2 November, 1755; Naundorf, Maestricht, November 6, 1872). M. Flambart deals with the days only. Marie Antoinette's birth hour was, however, 7.30 p.m., with the first decanate of Cancer rising, and I understood that her husband was a native of Capricorn. Presumably Naundorf's hour is unknown to the author. It is noteworthy that in the case of Auguste Naundorf, who is the grandson of Charles Naundorf (alias Louis XVII. ?), the planetary positions recall in equal measure those at the birth of the ill-fated King and Queen. An inspection of the celestial figure for Naundorf's birth (says our author) would suggest the idea of a superposition of the two above-mentioned. With Auguste Naundorf Mars and Jupiter occupy the same position in the heaven as at Louis XVI.'s birth. The Sun and Mercury are situated as they were at Marie Antoinette's. Saturn occupies the same position in the three nativities. A case is cited of two sisters born seven years apart, both of whom have a remarkable satellitum of Saturn, Venus, Mercury, and the Sun, the satellitum in the first sister's case falling between the 6th and 12th degrees of Aquarius, and in the second sister's between the fifth and eighteenth of Taurus. Mars in each horoscope occupying the last decanate of Pisces, and the Moon in each horoscope being attended by Uranus.

An Instance from the "Strand."

THIS is truly a remarkable combination of coincidences, if they are to be taken as the result of pure chance. An instance was given in the *Strand Magazine* a year or so ago of three boys, children of the same parents, the father being a Methodist minister at Crewkerne, in Somersetshire, all three of whom were born on the same hour of the same day of the year. Each had approximately the eleventh degree of Aquarius rising, and each had the Sun in 10° or 11° of Scorpio. Another instance was quoted by the *Globe* a short time ago from one of its old files. The date is October 21st, 1806, and the quotation is as follows:—

1806.—There are two brothers now resident in Warminster; they are twins; were married at Warminster Parish Church last December, upon the same day; and about a fortnight ago their wives were delivered each of a son, upon the same day, and the same hour; and what renders the coincidence still more extraordinary the two sisters-in-law had engaged the same doctor and the same nurse, without the knowledge of each other.

There is certainly a tendency in families for certain birthdays to recur, and also certain planetary positions. I heard of a family the other day where all the children were born under the same sign (Leo). In another family where all the ascendants differ, every member of the family of five has either the Sun or Moon in Gemini, and the eldest son has both luminaries rising in that sign.

Repetition of Aspects.

BUT what appears to me to tend to recur more than anything else are combinations of planets. These combinations are not always identical, but merely similar in character. I know three sons in one family, of whom the first and third have the Sun in close square with Mars, while in the case of the second the Sun is in almost exact conjunction with the fiery planet. In another case, where the mother had the Sun in exact sextile with Jupiter from angles, one of her sons has the luminary in conjunction with the major benefic, and a daughter has the two related by a trine aspect.

A triple conjunction of Mars, Mercury, and Venus in Sagittarius in my own horoscope is repeated in that of my niece as a conjunction of Mercury and Mars in the same part of the

same sign, the two throwing their influence by sextile aspect to the planet Venus. Her brother has a conjunction of Mercury and Jupiter in the same place as his sister's Mercury and Mars, which is identical in position as stated with the triple conjunction of Mars, Mercury and Venus in their uncle's. The nephew's birthday is the next day before his uncle's and the next day after his aunt's. The ascendant of boy and girl are identical, being the same degree of the same sign (29 Cancer). Similarity and contrast are sometimes combined to a remarkable degree. I know two brothers, the elder, of whom has Cancer rising and the Moon lady of the ascendant in the Midheaven, while the younger has Leo rising and the Sun lord of the ascendant similarly posited. Both have Jupiter and Venus conjoined within four or five degrees of the Midheaven. The elder son repeats his mother's ascendant (♋).

"Nature," says Monsieur Flambart, "chooses the instant of the maximum of hereditary resemblance to liberate the child." Enough has been said to show that there is much evidence to support his theory. Doubtless the time will come when even the scientific world will cease to be impervious to the repeated testimony of accumulating facts.

Prophecy and Fulfilment.

WITH reference to my prophet's vaticinations in the January number of THE HOROSCOPE, it has been suggested to me that the forecast with reference to Mr. Powell Williams' sudden and unexpected death in the first week of February is too vague to be considered much of a hit. The forecast, it may be remembered, ran as follows: "*Early in February a very well-known public man will die unexpectedly in this country.*" It is only fair to the prophet to say that the actual wording was mine, and that I used the words in question to convey the idea (as indicated by him) of a *prominent politician* and not a public man in any other sense of the word. The death of a prominent Churchman or literary man, for example, would have been no fulfilment of his prophecy.

Mr. Powell Williams at the time was very much the man of the moment in the political world, as Mr. Chamberlain's right-hand man and President of the Tariff Reform League. Of other forecasts, "*The King's health will be indifferent at times,*" has already unfortunately been partially fulfilled. The words,

"*There will be some trouble or illness in the Royal Family in the spring,*" have been borne out by the rather sudden death of the Duke of Cambridge, which has put the Royal Family into mourning.

My prophet also fairly hit the mark with regard to the action of the Government in connection with Chinese immigration in the words: "*In February, or soon after, an improvement will be brought about in connection with the labour question in South Africa, the Government taking the initiative in the matter.*"

The Russian forecast, "*War or revolutionary movements,*" hardly calls for comment, the political portents at the time it was written pointing, in spite of much scepticism in certain quarters, unmistakably in this direction.

The Russo-Japanese War.

WITH reference to the War, this was, of course, most immediately heralded by the conjunction of Mars and Saturn in Aquarius. At the winter ingress these planets had just risen at Tokio, while at St. Petersburg they were in opposition to the midheaven. It is noteworthy that this conjunction of Saturn and Mars (a quite unusually close one, by the way) was referred to at the time of its occurrence by a writer in the *St. James's Gazette* as a planetary configuration which would have been accepted by our forefathers as a fateful portent of coming war. The writer, however, did not appear to be aware that the sign in which the conjunction fell was the one to which tradition has ascribed the rule of the Russian Empire. In connection with Japan's naval success it is interesting to observe that Venus occupied the Ninth House (ruling the fleet) at Tokio, and was in trine with Jupiter, in the figure for the winter quarter. This planet culminates at the Vernal ingress, so fortune is still likely to favour Japan, and there may even be talk of making peace before June is over.

The Czar's nativity has naturally come up for discussion in consequence of the outbreak of war. Zadkiel, in his forecast for the winter, noted that the primary directions in the Czar's horoscope were of a very evil nature, and Kymry, as we all know, staked his reputation a couple of years ago on the outbreak of war, basing his predictions to a great extent on the birth figure of Nicholas II. It is true that his anticipation that war would break out in the *autumn* was not verified, and he appears to have made too little allowance for the dilatory tactics of Russian diplomacy.

The war may be taken as having been originally foreshadowed by the annular eclipse of the Sun on March 29th, 1903, in Aries, in close opposition to Mars in Libra (traditionally held to rule China and Japan). The eclipse was thus referred to in Francis Moore's Almanac (6d. edition) under that date:—

"The eclipse," says the Editor, "is central at noon in Korea, and will affect the whole of China and Japan, together with the northern parts of India. In the Korea, trouble will speedily follow, for the luminaries are in opposition to the planet Mars, and bloodshed will not be avoided. Conflagrations, murders, pillage, freebooting, and lawlessness of every description will prevail in the N.E. of Asia."

Fixed Stars.

HERR KNIFF contributes a very interesting letter to this number in support of the view upheld by Mr. Dalton (and further dealt with by him in the current issue) that astrologers of the present day attach too little importance to the effect of fixed stars in predictive astrological science. There is very little doubt in my mind that several of the principal fixed stars exert a very powerful influence when occupying critical positions in a horoscope. To this number unquestionably belong such stars as Regulus (α Leonis), Aldebaran, and Arista. It will be observed, however, that none of these stars have very great latitude, and the influence of fixed stars with great latitude in a natal figure has yet to be proved. I am open to conviction on the subject, but so far I am unconvinced. It appears to me that fixed stars have fallen into discredit rather through being dragged in in one case and omitted in another, according to the convenience of the astrologer who wished to put a certain interpretation on a horoscope which was not obvious otherwise.

Secondary Directions.

WITH regard to "secondary" directions, I understand that I have given offence in some quarters by my use of this word "secondary." So I should like to say at once that I merely take its meaning to be secondary in point of time, the aspects being formed later in time than primary directions, all these being formed and passing away within a few hours of birth. As to whether these directions are or are not secondary in importance I have my own opinion, but that is another matter. In using the word

"secondary" I do not pretend to decide the question. The word was none of my choosing, and if I were to discard it in favour of "Chaldæan" or "Arabian" I should raise other points, and let myself in (who knows?) for a flank attack by the redoubtable Sepharial.

Lord Curzon and India.

THE return of Lord Curzon from India at the end of March fulfils the forecast under heading March, 1904, in *Zadkiel's Almanac*. The prediction reads, "Some important changes are imminent at Calcutta. The Viceroy may resign suddenly." At the annular eclipse of the Sun on March 17th Mercury was exactly culminating, thereby foreshadowing changes in the Government of our Eastern Empire. It is possible that Lord Curzon may be reappointed and return for a short period; but the probability is that he will decide to remain in England, and thus finally relinquish his position as the King's Representative in India. If this anticipation proves correct, the public will be interested to know what attitude he will take up in connection with the political issues at home, and whether a place will be found for him in Mr. Balfour's Cabinet. This urgently needs strengthening, and Lord Curzon, returning with all the prestige of an epoch-making Viceroyalty, would unquestionably prove a very powerful ally.

Astrology in China.

SOME astrologers complain that they are badly treated in England. But it is not all beer and skittles for them even in China. In making his report of the last solar eclipse we are credibly informed that the Peking expert happened to make use of characters which form part of the late Emperor's name. For this act of "lèse majesté" he received eighty blows of the bamboo. Life in the Royal Observatory of Peking (remarks a commentator in the *Globe* newspaper) may be described as being like the American flag: a judicious mixture of stars and stripes.

Love as a Mental Malady.

DR. BERNARD HOLLANDER, whom I remember of old reading my bumps, and not reading them very successfully, has left phrenology for the moment to launch out into a new field.

What the Incorporated British Phrenological Society, whom he treated to a discourse on "Love as a Mental Malady," think of his thus dragging in the sacred passion, as if its study formed a suitable adjunct to their grave deliberations, history (in the form of the daily paper) does not relate. Cynical, however, under the circumstances he evidently felt it his duty to be. "Love," he postulated (we here quote the *St. James's Gazette*), "was an unwarrantable predilection for one person, though others as attractive existed. Its symptoms were blushes and sighs, a distaste for food, wakefulness, aberration in thought and language; and, in desperate cases, a yearning for poetry. The world was sharply divided into two parts: where the object was; where the object was not. There were many cures suggested for the malady, which lasted, usually, six weeks. One of them, Dr. Hollander said, had never been known to fail: marriage was its name."

Is Dr. Hollander talking of love or of passion? As a matter of fact, our definition of love varies according to what we mean when using the word—and many very different definitions are at times equally apposite. In Dr. Hollander's sense, love is a temporary hallucination that results not unfrequently in a permanent inconvenience. Looked at from another point of view love is the common instinct of the whole human race. We are Nature's children and must obey Nature's laws. Love is the fulfilling of a law. Yet again we may define love in its highest and most spiritual and noblest sense in the beautiful words of a poet of the present day:

Love is the God whose touch divine,
On hands that clung and lips that kissed,
Has turned life's common bread and wine
Into the Holy Eucharist.

But to the majority of mankind, and probably among them to Dr. Bernard Hollander, this definition would be incomprehensible.

Colours of the Signs and Planets.

THE SIGNS.

PISCES, White, glistening like a fish out of water.
 ARIES, White, mixed with Red.
 TAURUS, Red, mixed with Lemon.
 GEMINI, White and Red mixed.
 CANCER, Green or Russet.
 LEO, Red with Green.
 VIRGO, Black, spotted with Blue.
 LIBRA, Black, or Dark Crimson.
 SCORPIO, Dark Brown.
 SAGITTARIUS, Light Green.
 CAPRICORN, Black, or Dark Brown.
 AQUARIUS, Sky-Blue.

THE PLANETS.

NEPTUNE, Dark Indigo.
 URANUS, Deep Blue.
 SATURN, Green, with shades of Grey, intermixed.
 JUPITER, Violet, with silvery specks.
 MARS, Brilliant Scarlet with Crimson.
 VENUS, Beautiful Sky-Blue, shot with Green.
 MERCURY, Brilliant Orange with Lemon.
 VULCAN, Flame colour.
 MOON, White ground, with threads of Silver.
 SUN, Rich Golden colour.

—From "*Scientific Palmistry*."

THE MATHEMATICAL METHOD IN NATIVITIES.—II.

BEFORE discussing that urgent question of the efficacy of fixed stars, as proposed, somewhat more should be added to my statements in a previous article on the perplexing matter of using geocentric latitude, wherein was dubiously allowed that perhaps the longitude of the Ascendant according to the geographic latitude might or must be used in part. Since which I have in the latter way recalculated certain directions of that special nativity mentioned, and find that it brings discord and failure where all was harmonious before, with at least a dozen arcs (equated by what seems the true method) exactly conforming to as many suitable events. Therefore, whether or no the centric idea be "transcendental" and erratic, the resulting facts compel my belief that the use of only geocentric latitude with Placidian equating must be the real basis of the calculus for nativities, there being, so to speak, twelve lines converging to fix a desired point, while geometry requires but two. And much testimony to the same effect appears in other cases. To enlarge upon this with needed pages of attempted proof in figuring and argument is impracticable, as my intention is to be very concise in order to treat of many questions in a moderate space.

We come now to the most manifest defect in the astrological theory, for the casting and working of nativities is nowhere taught in its entirety because of the nearly total disregard of fixed stars. Astronomy has for about two centuries given their places correctly enough to appear in the figures, yet no adequate attempt has ever been made to apply them, though the strong probability of their importance by position or aspect, and in

direction, is surely obvious to a reasonable mind. There is loose talk about them in some books, with inexact data for their use, but no systematic seeking for what meaning they may have in the general scheme of a figure, or how efficient factors they may be in directions. Inserting the great stars seems indeed to expand and illumine the science, and to offer a prospect so hopeful as to warrant strict and extensive investigation. The result of my arduous labour toward that end was published six years ago. It has had but little recognition, even where it ought to have been the most welcome.

For an example to illustrate the stellar annex in some degree, let us take the figure for birth of Cecil Rhodes on page 208 of this magazine, July, 1903. First correcting an error in it, the R.A. of M.C. becomes $208^{\circ} 20' 40''$, not $51^{\circ} 10'$ as given, because the $41^{\circ} 35'$ of longitude *East* of Greenwich was added instead of being subtracted. (But was the local time other than Greenwich time in 1853?) This makes M.C. η $0^{\circ} 27'$, Asc. \uparrow $25^{\circ} 20'$, 2nd House $\approx 9^{\circ} 4'$. To avoid any printer's difficulty with novel details in a diagram it is omitted here, and the main star-portents to consider in this nativity are curtly shown thus: Arcturus, $\simeq 22^{\circ} 11'$ is by R.A. in the 10th House, only $3^{\circ} 54'$ from its cusp, and the \square of Altair, $\simeq 29^{\circ} 42'$ is but $44'$ outside the 10th. The trine of Sirius is on cusp of 11th, and \downarrow is just at the \ast of Arcturus, only $2'$ diff. in long.! Procyon is in the 7th, less than 2° from the horizon, though its long. is nearly $\oslash 24^{\circ}$. The \odot is close to Δ of α Centauri, \times near \ast Rigel and Aldebaran, and Δ Antares; both applying. Also, what is so pertinent in this case, the 2nd House is most notably affected: the good aspects of Aldebaran and Antares, Δ Rigel, \square α Crucis, with $\Delta \delta$, all come within $\approx 7^{\circ} 36'$ to $9^{\circ} 50'$, cusp of house being about $9^{\circ} 30'$. These stars are all of the first magnitude. Are they so surely of no account that it is quite a safe assumption to ignore their emphatic testimony? Curiously, the long. of α Centauri is η $27^{\circ} 38'$, so that, with \downarrow at \times $27^{\circ} 39'$, the Asc. came to a Zodiacal \square of both at the same time. I make arc of direction to be $47^{\circ} 36'$, and it is significant that the solar arc to date of death by the Placidian scale is just $47^{\circ} 36'$. To me this argues that the given time is nearly correct, though geographic latitude was used here, as also above. Numerous other natal figures have given me as striking evidence of the import of star positions, and the close accord with events of directions to them. In my own case the argument is amply fortified by such agreements. In King Edward's figure there is much to same effect,

notably in directions of the angles to the stars. Asc. \square Sirius 20. distinctly fitted a perilous time, but dates of such events are so withheld from publicity that other similar directions could not testify. It appears that the splendid star Vega comes to his M.C. with an arc measuring to early in June, 1904, likely to be of marked importance. The Prince of Wales has Vega there at birth, with Sirius just opposite in the 4th House. Conclusions clearly definite cannot be drawn from these or any of the symbols astrological, but an approach to that is feasible. The imperative need in the art of handling the directional part, such a mingling of things exact though complex with others very nebulous, is extreme care and caution, the mental poise and keenness to distinguish fact from fancy in it, and the possible from the impossible.

All data for using the stars may be found in my little work alluded to above; the spherical method there is absolutely correct. Closely after it someone got out a poor, defective imitation, and said that the stars "cannot form any aspect with any of the planets,"—so dense is his ignorance of spherics; also that he can assign no meaning "whatever to any of the fixed stars." The eminent Sepharial a while ago called *someone* "an incompetent *farceur*, and stands convicted of gross misstatements"; yet my at times *rather* strong language as to some gifted professors of bogus mathematics is regarded as too impolite. Must austere insistence on honest accuracy in pursuit of truth be entirely gracious to bumptious blundering in the same pursuit? Yet the inward monitor reproves for proneness to be too drastic, too airy; and in print over here was said, "He is fairly correct when not in a mental state so hotly intent on devising new and strange terms of reproach and derision for the errors of others," and that "a scornful, ferocious temper mixed with jocosity is highly improper in such discussions." That the provocation is great from the often irrational and faulty ideas and practice, that among those assuming to be experts few are competent, and an ignoble spirit is too prevalent, are not alone my sentiments. Let me gather and compress into one paragraph the views of our Editor, largely in his own forceful words during the past year.

Theory is worthless if it has not the facts at its back. Astrologers should bring more scientific methods to bear on the subject. Why talk of it as an exact science when so much of their work disproves this, and they quarrel so among themselves? There is light here and there, but so little as only

to make the general darkness more visible. Never yet was there so good a cause with such a poor showing. Could they scorn low motives as single-minded seekers after truth, resolutely hold in check all preconceived ideas, leave canting and pretence, they would not present, as they often do, so sorry a spectacle before the world.

Other writers are of the same mind, and numerous educated and able private students of natal astrology in many lands are well aware of that, and are repelled thereby. Moreover, strange to say, there was in a certain quarter last summer a loud denouncing outburst wherein, with much to the same purport, was this: "Astrology of the present day is a fraud and a humbug, a commixture of materialism, fatalism, and lies; and the astrologers are living representatives of that lie—a lie spoken in the name of truth." This is amusing,—so like Satan rebuking sin! 'tis hollow bombast, and more sweeping than my trenchant but fair criticism, which some shrink from and resent. In controversy a little quite severe facetiousness is allowable. Myself intend to fling no more "rotten eggs," but wish to fly now and then satiric arrows in a merry way, for mirth will tend to dispel wrath and to lubricate any asperities in the dry figuring and the disputes. Though straying too far from the subject, all this is related to it, "all in the family," as it were.

It is well to add here that the plan in my star ephemeris (page 4) to denote them in a figure by the numerals affixed brings indirection and obscures, but avoids trouble with their cumbrous names; yet no better way is possible in our diagrams. Also that to put them in at all with the other contents will greatly crowd and confuse things. Certainly two diagrams are needed, one for the stellar annex alone, with aspects, etc. The precepts on page 5 for selection of which stars to use are to be well observed. On the whole, 'tis rather an alarming invitation to an excess of toil and bother in exploring that region unknown in astrologic theory; to exclude it and evade the onerous task is the only other course open to us.

I propose next to attack the knotty problem for getting the Poles of the minor Houses, and hope to prove that there can be no exact Table of these poles, only an approximate one, as they are ever varying with the change of declination on the cusps. This will necessitate presenting rather long calculations in the repeated operations of the tentative process required.

J. G. D.

CONSCIOUSNESS, SUB-CONSCIOUSNESS AND SUPER-CONSCIOUSNESS.

By R. DIMSDALE STOCKER.

Author of "Clues to Character," "Out of the Heart," &c., &c.

"CONSCIOUSNESS"—personal awareness—is a vast subject, a subject, moreover, which is little understood, but about which—like many other little-understood themes—much has, nevertheless, been written.

Consciousness is a term ordinarily associated with the state of knowledge derived by the mind through the various activities of the sense organs, and more particularly through the action of the brain and nervous system. Indeed, until very recently, *neuroses* and *psychoses* were considered as amounting to practically one and the same thing.

It would appear, however, in the light of recent research upon the subject, that consciousness cannot be said to have so limited a field for its operations as was formerly supposed. Since the phenomena of mesmerism, mediumship, and auto-suggestion point conclusively to the fact that man has, to all intents and purposes, means of attaining states of consciousness that are altogether apart from those with which the average, normal, waking individual is familiar.

Thomson J. Hudson, Frederic W. H. Myers, and other well-known investigators, have attempted to account for the feats of (for example) telepathy, clairvoyance, clairsaudience, psychometry, and intuition, by proving that, besides his stream of waking brain-consciousness, a man has also a secondary, unconscious consciousness—to which they have applied the term "subliminal" and "subjective" self, "involuntary" mind, and so forth—which acts independently of the ordinary means.

Certain students of the subject have, indeed, gone so far as to maintain that man has two minds—a duality of personality—bodily and otherwise, one writer even claiming that the latent, or (usually) unconscious “self” is that of the complementary sex.

But, if we come to consider man from the life-side—if we accept the idea that he is a living soul—a spirit rather than a body, we shall, I think, be able to dispense with the hypothetical conjectures of theorists unacquainted with the occult significance of the problem of consciousness.

Let us see. Man, from the physical side, certainly is an animal. His sense-perceptions are precisely those of his ancestors, the ape and the tiger. And yet he is something infinitely *more* than these. For he is a *self-conscious* “animal.”

Man is a thinking—a reasoning—animal. Not only can he live in the immediate present, but he can review past experience, will and act upon his ideas, and (sometimes) foresee the future. In short, whilst the “instinct” side of his nature is strong, man has it within him to realise higher possibilities than those of any other creature. For he is in touch with a higher order than that with which his five senses put him into contact.

Much of man’s consciousness, it is true, is the product of habit—“automatic”—sub-consciousness. Indeed, it would seem that the consciousness of the present always tends to become the sub-consciousness of the future.

So it is that, through “suggestion,” conscious thought-impulses may be directed to the formation or correction of habits, health-states, dream-states, and other conditions. For “reflex,” “involuntary muscular action,” and “unconscious cerebration” are all to be controlled through holding certain ideas in the waking state, which tend inevitably to bring about such results as the testimony of Christian Science, mind cure, and Divine healing assures us are constantly happening.

But besides a “sub-conscious” and “conscious” mind, man has what may be termed a “supra-conscious” state of being. Sense-impressions, suggestion, thought-transmission, and “heredity” will serve to account for “habit,” automatic-action, and similar phases of sub-conscious activity. But neither of these will account for the inspiration of the genius, the aspiration of the idealist, or the abnormal manifestations of interior illumination, to which all ages bear witness, in the experience of saint, sage, and mystic—for these belong to a higher order of consciousness than either of the others which we have considered.

The "unexplained faculties" of the human mind would appear to pertain to the supra-conscious level; although many of these manifest themselves sub-consciously at the present stage of development.

Hence it is that, in order to understand man's constitution, we must needs grant a wider sphere for operations than that of which the ordinary physico-psychologist has any conception. And this necessitates the designation of the functions of mentation as "sub-conscious," "conscious," and "supra-conscious" respectively.

Man is, therefore, according to this view, no resultant of matter—but rather an entity inhabiting essentially a super-terrestrial sphere, constantly striving to express himself, and recording his efforts in the lineaments which his body, limbs, members, palms, face, and head register—and so continually *becoming*.

Man is no "creation." He was never incarnate in the flesh. Only a fraction of his wondrous powers has been so expressed.

We can see but a part of the All-Conscious in the phenomena which reveal themselves to our circumscribed vision. But this much we know, that the evolution of mind involves the view (1) that "the Spirit" shines forth in man as in naught beside, and (2) that as the greater must contain the lesser—so, if the tendency towards the "triumph of mind" be a fact, spirit must be all and in all.

It is upon this view of consciousness, considered in its minuter aspects, that the theosophical and "new thought" systems have been based. And whilst the presentation of the problem may in each system have varied somewhat, in non-essentials at least, the recognition in both of the supremacy of life over form—of spirit over matter—amounts to precisely the same thing.

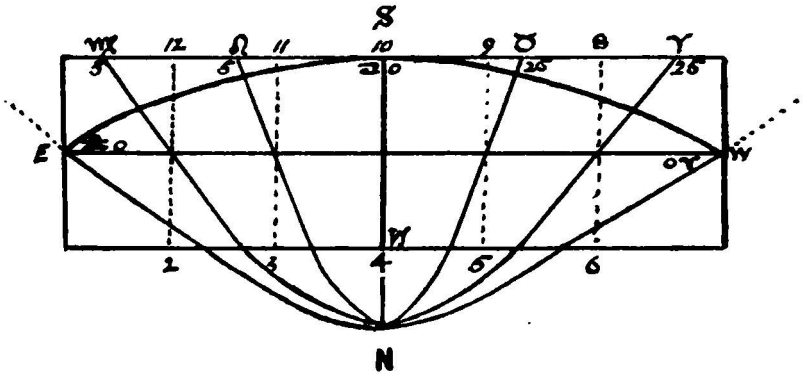
And it is upon this basis that the science and philosophy of the future will rest. For until we come to regard the form side of life as a mode of manifestation, we shall be unable to penetrate beyond the veil which enshrouds the "Riddle of the Universe."

DEBATABLE GROUND.

By SEPHARIAL.

BEFORE leaving the vexed question of the "Poles of the Houses," and "Polar Elevation," which I sought to elucidate in my last debate, it may be of use to introduce another diagram which I have found very useful in the explanation of these problems.

It should be borne in mind that for all practical purposes we are concerned only with that belt of the Heavens which lies around the Equatorial region of the Earth, and which is comprised within the Tropics. I have here a sketch of one half of this belt, showing the Equator, Ecliptic, and the Poles of the Houses for the latitude of Paris, $48^{\circ} 50'$ N.



In this diagram, which is a plano-spheric projection on the Mercator principle, the line E.W. represents the Earth's Equator, S.N. the meridian of Paris, and the lines 12-2, 11-3, etc., parts of great circles passing through the Poles of the Earth and cutting the Equator at equal hour-angles of 30° each. It will be seen that the first punctum of Cancer is on the Midheaven and the first of Libra rising. The curves intersecting at N. are the Poles

of the Houses above the horizon. The first of these to the left of the diagram cuts the point where the Equator and the Ecliptic intersect at Libra 0° . This curve therefore represents the Horizon of lat. $48^{\circ} 50'$. The curve Libra Cancer Aries represents that part of the Ecliptic which is above the horizon, and it will be seen that the Poles of the Houses cut into this Ecliptic at points which, according to the Tables of Houses, are on the cusps of those houses when Cancer 0 is culminating. We have already found (p. 112), that the Poles of the 11th, 12th, and 1st Houses for Paris are respectively $21^{\circ} 39'$, $38^{\circ} 2'$, and $48^{\circ} 50'$.

Tracing these in the diagram before us, it will be seen that the cusp of the 11th House, N-Leo, starts from a point that is $41^{\circ} 10'$ S. of the Equator, cuts the Tropic of Capricorn at an arc of $21^{\circ} 39'$ East of the meridian, passes through the Equator and falls into the Ecliptic at Leo 5° . The cusp of the 12th House cuts the Tropic at an arc of $38^{\circ} 2'$ (which is its "Pole") and the Equator at 60° East of the meridian, falling into the Ecliptic at Virgo 5° . The cusp of the Ascendant, which is the Horizon, cuts the Tropic at an arc of $48^{\circ} 50'$ E of the meridian (that being its "Pole"), and falls into the Ecliptic at Libra 0.

Therefore we see that the cusps of the Houses for all latitudes cut through the Tropic at hour-angles equal to their respective "Poles," and that irrespective of latitude they cut the Equator at equal intervals of 30° . If the place of observation had been on the Equator, instead of at Paris, the Prime Vertical would have been coincident with the Equator, and the cusps of the Houses would have intersected at the Poles of the Earth. But as we proceed northwards the cusps will assume an obliquity in regard to the Equator, which will increase until it falls into infinitude at the Equator.

The rotation of the Earth on its axis from West to East will carry the planets through the Houses from East to West, along their parallels of declination (parallel, that is, to the Equator), and these lines of "direction" will form angles of incidence with the cusps of the several successive Houses. These angles will vary owing to the obliquity of the several cusps. The angle of incidence formed by the parallel of declination with the cusp of the 1st House will be the same as that formed with the cusp of the 7th; that on the 12th will be the same as on the 8th; and that on the 11th will be the same as that on the 9th, because these respective Houses have the same "Poles" and their cusps the same obliquity in reference to the Tropics and Equator, and Parallels of Declination. Moreover, the portion of a planet's arc

(measured in R.A.) which is included by the limits of the 12th House will be equal to that in the 7th House; the arc in the 11th will be the same as that in the 8th; and that in the 10th equal to that in the 9th. But the three segments of the semi-arc will be of *different* extent, and *not* of equal extent as usually taken. The trisection of the semi-arc of a body produced by the cuspal incidence can only produce an equal division of that arc when the body has no declination and is upon the Equator. All this the diagram before us makes very clear.

I think that I have now sufficiently illustrated the nature of the Poles of the Houses, and have also shown that, on the basis of these "Poles," the obliquity of the cusps in reference to the parallels of declination renders the sub-division of the semi-arcs of unequal extent. I need not here labour the argument, but will refer readers to Chap. XVI. of my "Prognostic Astronomy" for further demonstration.

In what space remains to me it is necessary that I should reply to some points raised by correspondents in preceding numbers of this journal, and in this I must give precedence to Mr. J. K. Erskine, whose interest in these problems has lifted him above even the least indulgence in mere controversy for its own sake, and has enabled him to present a series of most instructive and suggestive letters.

It appears that somehow I have conveyed the idea that I wished to advocate direction of planets under the Poles of points to which they are moved. I should therefore say that my intention was rather to correct certain obvious irregularities in the Semi-arc system rather than to rehabilitate the method of directing under the Poles. And chiefly I would point to the fact of the unequal sub-divisions of the semi-arc. A mundane aspect is either formed from the *cusps* of a House as determined by its Pole and the Oblique Ascension or Descension of the planet under that Pole, *or* it is formed from a point on the planet's semi-arc which "corresponds" to the cusp of that House. The statement hitherto has always been to the effect that mundane aspects are formed from the cusps of the Houses or the points midway between them. I have already argued that there is a "correspondence" between the S.A. of a planet and the quadrant of the Equator, and between both these and a quadrant of the Prime Vertical, and it is possible to extend this correspondence to include the Ecliptic arc comprised by the horizon and meridian. So, therefore, there is a correspondence between their several sub-divisions, one-third of any of these arcs being equal to

30° of the Equator. This observation, I had thought, was sufficient guarantee for any intellectual respect we may pay to the "Semi-arc" method.

But when Mr. Erskine says that the cusps of the Houses were only meant to be approximate, I must disagree with him entirely. A very definite and elaborate method is pursued in order to determine what points of the Ecliptic are on the cusps of the Houses, and the Oblique Ascension or Descension of the cusp of a House is a definite quality depending on the R.A. of the M.C., marking those points where the cusps cut through the Equatorial Circle. (See diagram above, where the Circles of Position of each House are shown by a dotted line). I have shown that when a planet is brought to the cusp of a House by direction under its Pole, it has the same O.A. or O.D. as that House; and it was from this observation more than from any traditional practice which made me characterise the "Semi-arc" method as yielding approximate results only, and further induced the belief that the old method of directing under Poles was on this basis more fully justified.

But after all, "the proof of the pudding is in the eating," and if it can be shown that the mundane directions made by the segment of the semi-arc of a planet are true to time, and that those made by proportion of semi-arcs are of greater validity than those made under the Poles, we shall have done an immense deal towards clearing our debatable ground from the encumbrance of much ill-assorted but doubtless valuable material.

SOME THOUGHTS ON ASTROLOGY.

By A BEGINNER.

PENSEES—pansies—thoughts, the early buddings, the vague questionings, the sidelong glances, have always been the privilege of that easy-going class of mind which is incapable of the more conscientious labour of constructing absolute systems. In Astrology, it seems to me, this may be no less the case than elsewhere. There is room for the pensive as well as for the sledge-hammer type; for random influences as well as for full-blown schools of opinion.

Such thoughts may arise, as one lingers awhile, before retiring for the night, beside a French stove of uncouth appearance and refractory character, installed in as easy an arm-chair as the Republic has as yet condescended to provide. Happy these moments, when the cares of this world cease to hold sway, and fancy may wander at will through all the intricate maze-work of Wonderland.

I have been recently looking through some fifty or sixty horoscopes which have appeared during the last few years in the best-known English Astrological magazines. They are all, with only a few exceptions, horoscopes of persons of birth and education; most of them even belong to personages of position and influence; while many of them are symbolical of the unenviable destinies of princes and kings of the earth. This being the case, it occurred to me to inquire in how many instances the Moon was in trine with Jupiter.

I found this aspect only to occur twice. The princes and kings of the Earth were, in fact, left in the lurch. In the case of Mr. R. Hutton, formerly editor of *The Spectator*, the moon was in the first decanate of Taurus, in the Fifth House, separating from the trine of Jupiter in the first decanate of Virgo, in the ninth; while Commander Morrison, the astrologer, had the

Moon in Gemini in the tenth, applying to the trine of Jupiter in Aquarius in the sixth. Now the aspect in question, viz., the trine of the Moon with Jupiter, is not to be found in King Edward's horoscope; it is not to be found in Gladstone's. Randolph Churchill knew it not, nor did the Earl of Beaconsfield. Even Bismarck could not rule the stars to this extent, and Lord Rosebery has had to plough his furrow without it. Mr. Rhodes' apple-cart never felt its guiding hand, and it is one of the few good aspects Barney Barnato did not possess. Mr. George R. Sims cannot solve us this riddle, and the answer is not to be learnt in the gospel according to Zola; for neither of the last-named, if we judge by their nativities, can ever have had personal experience of its influence.

Now what species of *rapport* can Hutton and Morrison have had with the Universe, which these others, great in their respective spheres, know or knew naught of? Was it some flow of personal religious feeling, some opulent ability, in the hour of need, to fall back on the gods; were they more sensible than others of the divine purpose of our sojourn here? Had they a more profound insight than the rest into what, I believe, Carlyle once called "the total purport and upshot of things"? The mute horoscopes, lying there, seem to suggest the bare possibility of such an idea being a fact, and a fact real enough and vital enough to colour the men's whole existence, and make "a pastime of each weary step."

Talking of Morrison's horoscope, what was the prophet doing with so many planets in the tenth? There are five of them altogether. Venus is on the cusp in Taurus, the Moon and Saturn are in conjunction in Gemini, while Mars is five degrees from the Sun towards the tail of the same sign. I do not know much of Morrison, but I believe he was a many-sided man. Warrior, scientist, inventor, mathematician, astrologer, astronomer, occultist, and possessed, unless I am mistaken, of a keen sense for the dramatic, he probably had as much right to have his planets in the tenth as anyone else. I remember that when first I began to ask about Astrology I was somewhat haughtily informed that the tenth was the house of fame. As I grew older and more circumspect I learnt that a great many famous men had no planets there at all. Then I was told that it was the house of distinction, and that if I did not like that I would be given permission to regard it as the house of the profession. Grave old plodders in the astromantic art patted me on the back and confidentially imparted to me their pious opinion that it was the house of the father, while gay young friskers held

my hand and begged me, as a favour to them, to look upon it, in future, as the house of the mother. I would gladly agree with all these excellent people, if they would only first endeavour to agree with each other. But I must say that, in Morrison's case, the number of planets in the tenth seem to point to the many-sidedness of his professional abilities, and I should think it probable that it would take a personal knowledge of a man to be able to say much more than this about the meaning of any particular characteristic of his horoscope.

Prince Charles of Denmark was obliging enough to be born when no less than six planets were in the eighth house, commonly called the "house of death," whatever that may mean. One planet (Mercury) had recently entered the ninth. Saturn and Neptune alone stood sullenly aloof, seceders from the general tone and consensus of opinion. Why was this thusness? Ought not a phenomenon of this kind to strike a responsive chord in every astrologer's heart, chasing sleep from his eyelids and peace from his pillow, till the secret of the strange communication be revealed! A well-known Prince of Denmark was once very curious upon the subject of death, finding, as a good many people have found since his time, that the fear of death, or, at least, of something after it, puzzles the will. While, perhaps, at the present day, it is rather the fear of nothing after death which puzzles the will, one respectfully wonders whether a modern Prince of Denmark, with half-a-dozen planets in the eighth house, would not find the occupation of philosophising upon the subject of death rather stimulating to the will than otherwise. But we do not presume to pluck out the heart of this mystery. Were the attempt a legitimate one, it would take a deeper student of human nature than is the present writer to solve the problem satisfactorily—

"Some Garrick, say, out shall not he,
The heart of Hamlet's mystery pluck?"

ROBERT CALIGNOC.

THE HOUSES OF THE HEAVENS.*

By E. H. BAILEY.

THE subject of the division of the heavens is one on which there has been, and still exists, much diversity of opinion. Tracing back into the earlier history of the science, we find several different methods. There is the method of Ptolemy, Cardan and Julius Firmicus, of dividing the ecliptic into twelve equal parts, beginning with the ascendant. This is also one of the Hindu methods, and is, no doubt, of great antiquity. Then comes the method of Alcabitius, that the difference of the right ascension of the four angles be divided into three equal parts, and the points of the ecliptic corresponding thereto are the cusps of the intermediate houses; that of Porphyrius, in which the angular distance of the four angles is divided into three equal parts in the ecliptic; that of Regiomontanus, in which the Equator is divided into twelve equal parts by six great circles drawn through the mutual section of the horizon and meridian; that of Campanus, whereby the circle of the east and west is divided into twelve equal parts or *lunes* by circles, two of which are respectively the great circle of the horizon and meridian, intersecting at the north and south points of the horizon; and lastly, the method of Placidus, in which the arc of a planet, from its rising to its setting, is divided into six equal parts.

Of later years the equal division system was revived by "Zariel," he, however, taking the meridian and not the ascendant as the commencement of the measurement. This method appears to have fallen into disuse, although I am given to understand that its author uses it in his private practice with success.

* Compiled, with additions from "The Principles of Directing" and from "The Re-adjustment of Astrology," an unpublished work, both by the writer.

It was not until the fall of 1902 that the matter again came before the astrological world, when "Chandra" sought to show that the semi-arc method had no natural basis—in fact, was not a division of the heavens at all—and that the correct method of calculating the cusps of the houses was that known as the method of Campanus. He also showed in the pages of a contemporary, by means of a tabular statement, the difference between the cusps as calculated by the two methods.

I had long been of opinion that there was a flaw in the orthodox method of dividing the heavens, and the publication of Chandra's letters and diagrams caused me to go very carefully into the matter, and after an examination and comparison of the various methods, especially those in vogue amongst the Hindus, I obtained a great mass of information and came to a definite conclusion as to which, from my own point of view, was the most natural and scientific method of dividing the heavens.

Omitting all reference to equal divisions of the sphere advocated by Julius Firmicus, Alcabitius, and Porphyrius, we have three methods of dividing the heavens for the purposes of our study. These are the methods of Placidus, Regiomontanus, and Campanus.

I. Method of Placidus, or *semi-arc* division. This is the system in use at the present day, and the principle on which it is based is that each degree of the zodiac comes to the cusps of the several houses by an equal division of its semi-arc into three parts.

For an example, let us take $8^{\circ} 0'$, the semi-arc of which is $104^{\circ} 48'$. When this degree is rising its meridian distance will equal its semi-arc. It will reach the cusp of the 12th House when its meridian distance is two-thirds of its semi-arc or $69^{\circ} 52'$ and the cusp of the 11th when its distance from the meridian is $34^{\circ} 56'$, which is equal to one-third of its semi-arc.

The process of calculating the cusps of the houses by trigonometry is a lengthy one, and space does not permit of its being given. The data required for the calculation consist of the oblique ascension of the different houses and their polar elevation. In latitude $51^{\circ} 32'$ the pole of the 11th House is $23^{\circ} 48'$, and of the 12th $40^{\circ} 53'$.

I have in my possession a manuscript table of houses for latitude $51^{\circ} 32'$, computed under the semi-arc method, and I find it very valuable for quickly and accurately ascertaining the exact degree and minute on the cusps of the several houses. While making this table I discovered that the cusps of the houses

obtained therefrom differed, in some cases, very considerably from those computed under the poles. For instance, in the Queen's Horoscope given by Simmonite, the cusp of the 11th House is given as $22^{\circ} \approx 26'$; by my table it is $22^{\circ} \approx 43'$.

The cause of this difference is that the poles of the houses do not trisect all semi-arcs; they do not divide them into three equal parts. If we compute the ascensional difference of $8^{\circ} 0'$ under the poles of the 11th and 12th, we shall obtain $5^{\circ} 8'$ and $10^{\circ} 8'$ respectively, whereas if equally divided $4^{\circ} 56'$ and $9^{\circ} 52'$ would be obtained.

It is this fact which has given rise to the articles in *Coming Events* and *THE HOROSCOPE* on the unequal division of the semi-arc, and the consequent difference in arcs of directions computed thereby, from those worked under the orthodox rules. After carefully studying these articles, I have discovered that a certain point has been forgotten.

The poles of the intermediate houses are computed for the degree at which the Sun attains its greatest declination, and they will divide the semi-arc of that degree into three equal parts, but will not so divide the semi-arcs of other degrees. Now, if the poles of the eleventh and twelfth are computed for each degree, they will equally divide the semi-arcs of such degrees. For example, the pole of the 11th House for $8^{\circ} 0'$ is $22^{\circ} 58'$, and for the 12th House $40^{\circ} 11'$, and these poles will divide the semi-arc of $8^{\circ} 0'$ into three equal parts.

Another method of calculating the longitudes on the cusps of the houses is given in Vol. I. of *The Future*. The poles in this case are based upon the declination of the Sun at the moment of birth. This appears to be more erroneous. The poles thus found will divide the semi-arc of the Sun, but not those of the degrees on the cusps.

There are two horoscopes given in the same magazine with the cusps of the houses computed by this method, and for comparison I will give them together with the longitudes obtained by my manuscript table:—

(1)	Eleventh	Twelfth	Second	Third
Cusps as given	14 h° 11	7 \approx 19	11 8 31	7 Π 36
By MS. Table	14 h° 5	6 \approx 49	11 8 15	7 Π 37
(2)				
Cusps as given	3 m 50	25 m 38	17 h° 12	0 \times 24
By MS. Table	5 m 38	24 m 30	16 h° 55	2 \times 40

The differences in No. 1 are very small, but in the second are considerable, two being upwards of one degree and one as much as $2^{\circ} 16'$.

To sum up, the Placidian or semi-arc method depends upon declination, which is always changing, so the poles of the houses will also vary. These poles do not trisect all semi-arcs, so that I fail to see why the advocates of this method should calculate the poles for the Sun's greatest declination, when the declination of the actual cusps may be anywhere between 0° and $23^{\circ} 27'$.

II. System of Regiomontanus, or *Equatorial* division. The basis of this method is the trisection of each quadrant of the Equator by circles passing through the mutual section of the horizon and meridian.

The process of calculation is the same as the Placidian method with the exception that the poles of the houses are different.

They are calculated in the following manner:—

11th, 3rd, 5th, 9th—Log. tan. lat. + log. sine 30° = log. tan. pole.

12th, 2nd, 6th, 8th—Log. tan. lat. + log. sine 60° = log. tan. pole.

In latitude $51^{\circ} 32'$ the pole of the 11th is $32^{\circ} 11'$, and that of the 12th $47^{\circ} 28'$.

The ascensional difference of $\odot 0^{\circ}$ under these poles is $15^{\circ} 50' 5''$ and $28^{\circ} 13' 1''$ —of $8 0^{\circ}$, $7^{\circ} 20' 5''$ and $12^{\circ} 47' 2''$. Now, this system has a distinct superiority over the Placidian, inasmuch as the one set of poles will divide all semi-arcs in the same proportion. As a proof of this I give the following calculation:—

1 (a) Asc. diff. $\odot 0^{\circ} 33^{\circ} 5' 5''$. Pole 11th, $32^{\circ} 11'$. Pole 12th, $47^{\circ} 28'$

log. tan. $33^{\circ} 5' 5''$ + log. tan. Pole 11th = log. sine $15^{\circ} 50' 5''$

log. tan. $33^{\circ} 5' 5''$ + log. tan. Pole 12th = log. sine $28^{\circ} 13' 1''$

(b) Asc. diff., $8 0^{\circ} 14^{\circ} 48' 4''$.

log. tan. $14^{\circ} 48' 4''$ + log. tan. Pole 11th = log. sine $7^{\circ} 20' 5''$

log. tan. $14^{\circ} 48' 4''$ + log. tan. Pole 12th = log. sine $12^{\circ} 47' 2''$

2 (a) $\odot 0^{\circ}$.

log. sine $33^{\circ} 5' 5''$ + log. sine 30° = log. sine $15^{\circ} 50' 5''$

log. sine $33^{\circ} 5' 5''$ + log. sine 60° = log. sine $28^{\circ} 13' 1''$

(b) $8 0^{\circ}$.

log. sine $14^{\circ} 48' 4''$ + log. sine 30° = log. sine $7^{\circ} 20' 5''$

log. sine $14^{\circ} 48' 4''$ + log. sine 60° = log. sine $12^{\circ} 47' 2''$

III. Method of Campanus, or *Prime Vertical* division. The

basis of this method is a division of the Prime Vertical or circle of the east and west into six equal parts by circles intersecting each other at the north and south points of the horizon.

The process of calculation is similar to the other two with the exception that the poles of the houses are again differently computed and that the oblique ascension of the cusps is obtained by adding to the R.A.M.C. specially calculated distances depending on the latitude of the birthplace.

The poles of the houses for latitude $51^{\circ} 32'$ are

11th. $23^{\circ} 4'$ 12th. $42^{\circ} 44'$

The distances to be added to the R.A.M.C. are

11th. $19^{\circ} 45'$. 12th. $47^{\circ} 8'$.

We have now the three methods clearly outlined: which is the correct one, and by what process are we to come to a definite decision? To my mind there are two ways before us:—*Firstly*, by an appeal to mathematics and by a severe and unprejudiced test of all the known systems of directing when applied to each method of division; *secondly*, by ascertaining whether the fundamental principle underlying the different methods is natural.

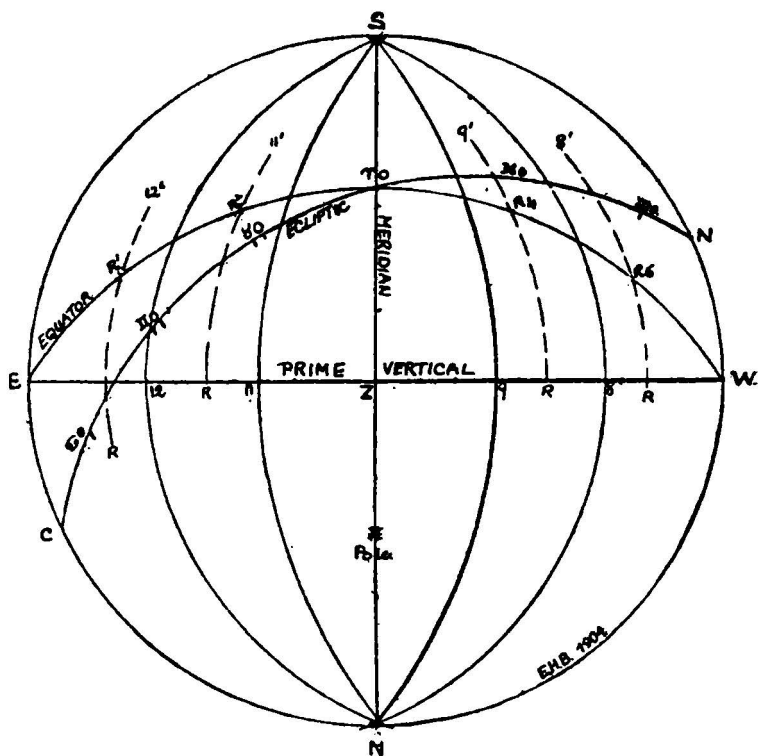
The former is outside the range of this present article and must be reserved for a future occasion, but the latter will be more readily followed by an examination of the diagram on the opposite page, which is a projection on the plane of the horizon, of the heavens with 90° on the meridian, showing the cusps of the houses by the methods of Campanus and Regiomontanus.

E S W N represents the Horizon, E Z W the Prime Vertical, S Z N the meridian, S 12 N, S 11 N, S 9 N and S 8 N are circles dividing the *prime vertical* into equal parts and intersecting one another at the points S and N and the points on the ecliptic C N, cut by the said circles, are the cusps of the houses according to Campanus.

The dotted lines, 12'R, 11'R, 9'R and 8'R are parts of circles drawn through the intersection of the horizon and meridian, dividing the *equator* into equal parts, and the points where these lines cut the ecliptic are the cusps according to Regiomontanus.

The semi-arc method cannot be shown on this projection, for the simple reason that there is nothing to divide. In the system of Campanus, the prime vertical is divided; in that of Regiomontanus the equator is the circle on which the division is made, but when we come to the semi-arc method we are confronted with

the plain fact that there is no circle to divide. The division of the semi-arc into three is measured on the meridian, that is to say (take 30° for example), the point 30° is shown as on the cusp of the twelfth house at the moment when one third of its semi-arc has passed the meridian after the degree had passed the horizon, and on the cusp of the eleventh when another third has culminated.



Whatever claims the division of the semi-arc may have in primary directing, it certainly has no claims to be considered as a method of dividing the heavens.

The solution of the difficulty rests between the methods of Campanus and Regiomontanus. The former method is far more ancient and was in vogue in India ages ago. The latter was in almost universal use for a long period of time prior to the investigations of Placidus de Titus, the inventor or discoverer of the system which now bears his name.

For my own part I have discarded the semi-arc method of dividing the heavens; and though not favouring the method of

Regiomontanus, I certainly think it is a more rational method of division.

The system which appeals to me is that of Campanus, not however, in its latter garb, but in the form adapted by the Hindus. The method of calculation is too lengthy and intricate to present here, and having no tables of houses by this method it is impossible for me to give anything like a detailed view of it. Besides there are several others investigating this matter, and I do not think it fair to them that their views and opinions should be prejudiced by any premature statements from my pen.

In conclusion, I would state with regard to primary directing, that no alteration of the method of calculating the cusps of the houses will invalidate or affect the semi-arc method of directing, except in the mundane branch, and these latter would be computed under the poles of the houses in a very simple manner.

THE ARENA OF THE WORLD'S FUTURE.

BY MARCUS MOORE.

LITTLE enough is known to the average reader of the daily press as to the true character and life of the denizens of that vast Yellow Empire which Lord Wolseley has denominated the arena of the world's future. To a certain extent the life of the people is the expression of its character, but it will be allowed that much of that life, of the people's manners and customs, may be little more than the accretion of ancient times, and altogether out of gear with the spirit of the nation at this date. Nevertheless the traditions of the Celestial people are so ancient, their beliefs so insular and deep-rooted, that they cannot fail to have left an impression on the national character which recent political disturbances and internal strifes would be powerless wholly to eradicate.

The "left-handedness" of the Chinaman or what the French would call his "gaucherie," is sufficient indication of his racial bias and marked separateness from Western civilisations. To take only a few examples of this peculiarity, it will be observed that they are all diametrically opposed to the manners and customs of the West. Thus a Chinaman most frequently takes his wine in the morning, and he takes it hot! A victorious army observes the order of a funeral, and as to funerals in general it may be observed that white is the colour of mourning clothes, half mourning being a check of black and white. The guest upon entering a house is confronted with a coffin, which is always to be found in a well-appointed reception room. He presents his card, which is about four feet in length. The host will wear his hat as a mark of respect, and will place his guest on his left hand, which is the place of honour. It is the custom for old men to fly kites while young people are engaged in the study of their books. Carriages are sometimes drawn by horses, but

more frequently by men, and they are helped along by means of sails. The compass of the Chinese navigator points South instead of North, and as far back as B.C. 1107 we have mention of South-pointing carriages, that is to say, carriages with compasses attached to them so as to indicate the route that was taken; and these compasses, like the modern ones, always pointed South. If you give a man his full name you will mention his family name first of all, then his own name, and lastly any special title to which he has a right, or which you may care to confer on him out of respect.

If you wish to show your inferiority you must sit down on your heels, and when receiving instruction from a master it is proper to turn your back upon him. When a man wishes to celebrate an occasion he will let off fireworks. But these pyrotechnic displays always take place during the daytime and never at night. Regarding this popular use of fireworks, a true but rather startling story came to Europe some years ago. There had been a great demand in the native quarters of the principal towns for copies of the Bible. Hundreds of pounds were spent in meeting this demand, and a big crop of converts was confidently looked for by the missionaries. But the demand increased, and there was nothing to show for it in the way of proselytes. An enquiry was made as to the fate of the Bibles, many of them good things bound in red leather, and it was found that they had all been broken up to make "crackers" and other sorts of fireworks!

Shintoism, the ancestor-worship or spiritism of most ancient tenet, has given rise to many curious side-lights of belief. In many parts of the country the dying are removed from their beds and laid on a stretcher. It is believed that if they died in their beds the same would thereafter be untenable, owing to the spirit infesting its last resting-place. Moreover, the dead are always fully dressed, for if a man should die naked, he would appear naked in the world of spirits. A dying woman is neatly decked with all her ornaments and jewellery, but her bracelets are put by her side, lest being found upon her hands they might prove shackles to her soul in the other world, as frequently indeed they are here! It is of the highest importance that a Chinaman should beget and rear a son, for on this depends the continuance of "open communication" with the ancestors in the spirit world, and through them, with Shang-Ti, the Supreme Ruler or Deity. When the Emperor dies without male issue, the line is diverted to a brother, so that the communion with the superior world may

be uninterrupted. But when, as we read in Chinese history, there has been a change of dynasty, the nearest of kin to the ruler of the last dynasty has invariably been given a high position in the country in consideration of his services at the annual sacrifice where he, and he alone, has the right and power to invoke the souls of his regal ancestors and so maintain the *status quo* of the kingdom on the spiritual side of things. It is as if King Edward, the first of the House of Saxe-Coburg, should annually call upon the Duke of Cambridge* to officiate at some high ceremony at Westminster Abbey, giving him the place of highest honour as the male heir in tail of the House of Hanover.

It is hardly possible that these ancient customs can give way before the advancing tide of western civilisation without being the occasion of many political troubles, and it is highly probable that a policy of toleration, such as the British have followed in regard to their Indian territory, will prove to be the "open door of communication" for any sort of effective invasion of the Yellow Empire by the peoples of the West.

There is certainly some warrant for the belief, apart from political reasons, that the Celestial Kingdom will become the arena of the world's future. If we look back into ancient history it will be seen that China gave the first impulsion to a westerly trading movement which carried with it all the elements of a more or less advanced civilisation. The wave passed westward, taking the Mongolian, Indian, Babylonian, Assyrian, Egyptian and Grecian Empires on its way, thence passing to the Roman, Gallic, British and American centres of influence. The wave has come full circle and landed us once more in the Far East, where the major interests of the European Powers are in conflict, and where, too, they are met by a newly-awakened spirit of progress and reform in Japan, and by a stolid and impassive reluctance to all such reformation on the part of the teeming millions of the Celestial Empire. The Gate of the East is indeed open to us, but who knows whether it may not yet prove to be the mouth of the Dragon?

* This article was written while the late Duke was yet in the land of the living, and representative of the House of Hanover.—ED.

ANIMAL HOROSCOPY: PIGS.

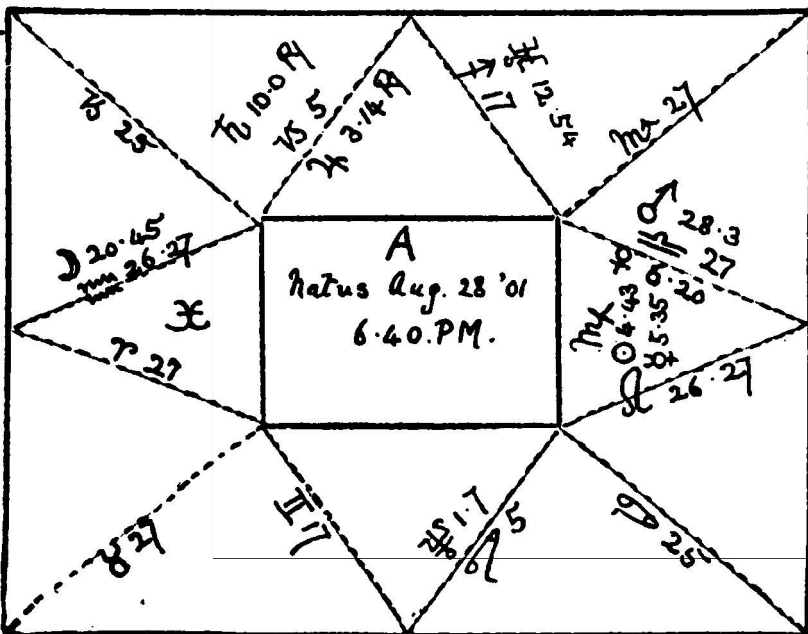
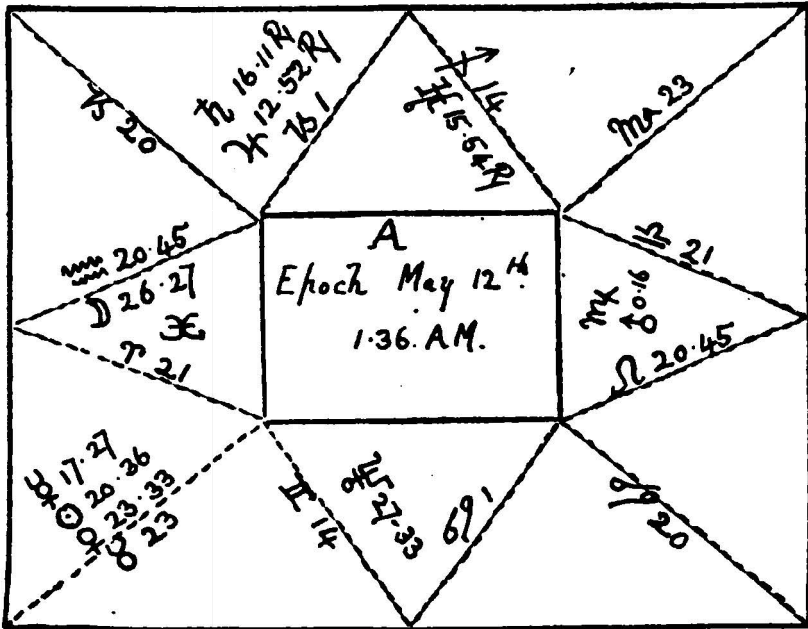
BY HEINRICH DÄATH.

"Lo! lo! the litter of English pigs!"

A SHORT time ago a certain local preacher and Bible-class teacher, of the smuggest sanctimoniousness no doubt, made an enforced appearance at the police court on a charge of cruelty to a horse under his charge, and this was the second or third occasion upon which he had been apprehended. As a Christian he had enough to do, one supposes, to see to his own salvation, regardless of the feelings of "the beasts of the field that perish." The doctrine with which he was permeated did not countenance the existence of a heaven for animals or the possession of souls by the brute creation. Probably he held, too, with many others that animals are insensitive to pain, or, at least, do not feel it to anything like the extent of humans. This gentleman would have a pious horror of the religion of a dusky, benighted Hindoo, notwithstanding that the latter's faith may have taught him humanity, pity, and considerateness to lower world beings. A comparison between Christianity and Buddhism upon the subject of animals, their relation to humanity and position in the cosmos naturally suggested itself, rather to the detriment of the former. One has a horror of the man, and especially the woman, who needlessly and gloatingly puts his or her foot upon the beetle or worm crossing the footpath. There is that phenomenon *life* inhering, and it is a factor we cannot measure by bulk, nor destroy with impunity. Lawrence Sterne has been censured for the incident of Uncle Toby and the fly in "Tristram Shandy;" the

☉	☽	♂	♀	♂	♂	♂	♂	♂
16°13'	27°30'	7°50'	17°35'	28°44'	12°59'	16°17'	16°13'	27°125'

Impregnation, May 7th, Planets at noon.



critics in question asserting that it was an improbable action and a straining after effect upon the author's part. For myself I think it a clever touch, quite in keeping with Uncle Toby's character, and indeed a masterstroke of acute perception. I fully re-echo Sepharia! when he says, "To the question as to whether animals have souls, I should be disposed by my study of many cases to answer, as for the human species—some have!"

Animal Horoscopy may possibly be accounted an unworthy subject by some readers, but astrology concerns itself not merely with the "lord of creation" and his own particular events and aspirations. It takes cognizance of the animate and inanimate worlds in their entirety. Among Western astrologers, however, Animal Horoscopy is in its infancy, although it may be observed that there is a section devoted to the subject in the Brihat Jataka. At infrequent intervals birth figures have been given of creatures of the canine race which were quite in terms of the human horoscope; and now, having devoted a little space to the matter and collected cases, I propose to devote a few pages to the discussion of animal nativities chiefly as they relate to the prenatal epochs; for it is quite possible for all shorter-period creatures than human to come in at any point of the line of descent, and to be related to a human epoch from the radix. This quarter we deal with pigs.

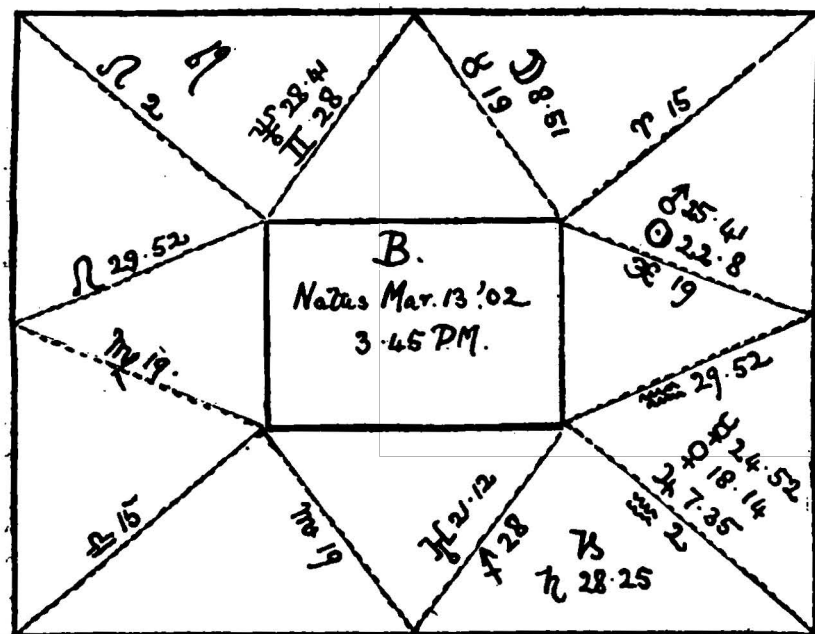
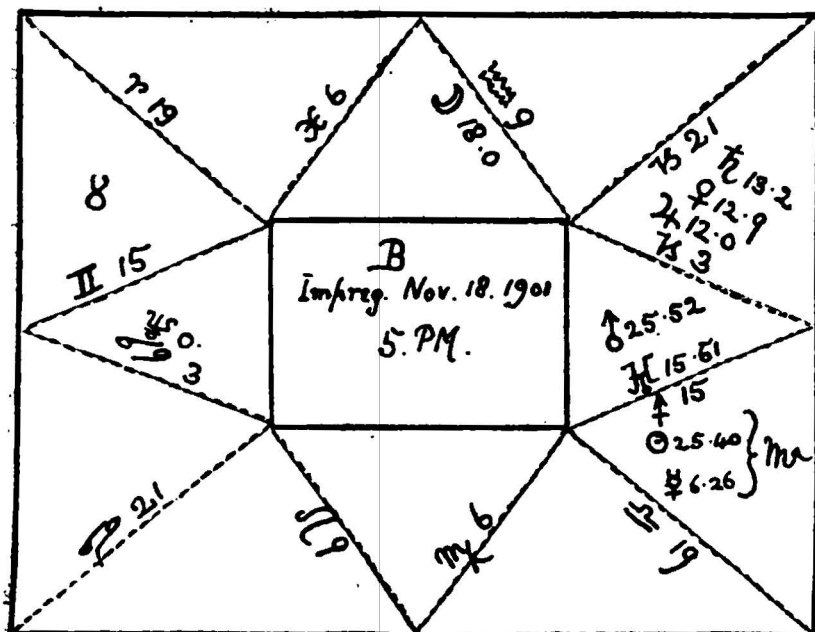
In the case of swine, *æstus* comes on about every three weeks, gestation occupying a term of sixteen weeks. I have collected a series of four authentic birth times, one of them taken myself, but it is not intended to build any theory upon them, or attempt to deduce any certain rules governing pig reproduction. The paucity of material is too pronounced. Some very striking configurations are, nevertheless, easily remarked, and as we obtain more data we shall be able to see how far and in what manner the ambient influences the life history of the *sus scrofa* or *πρόκος*.

CASE A.* Farrowed 6h. 45m. p.m., August 28th.

1901. Impregnation took place May 7th.

Applying similar rules to those followed in human horoscopy, remembering, however, that the gestational period is only sixteen weeks, we find ourselves able to work out a prenatal epoch,

* All are first pigs of the farrow.



apparently of some coincidence with the birth figure. This epoch occurs May 12th, five days after coitus, and at 1h. 36m. a.m. By this the natal chart is corrected to 6h. 40m., a matter of five minutes difference only between it and recorded time. To show the case at a glance I append the epochal figure, the corrected natal figure, and in default of the time of impregnation, a tabulation of the planetary positions at noon upon May 7th.

CASE B. Natus, March 13th, 1902, 3h. 45m. p.m. Impregnation, November 8th, 1901, 5 p.m.

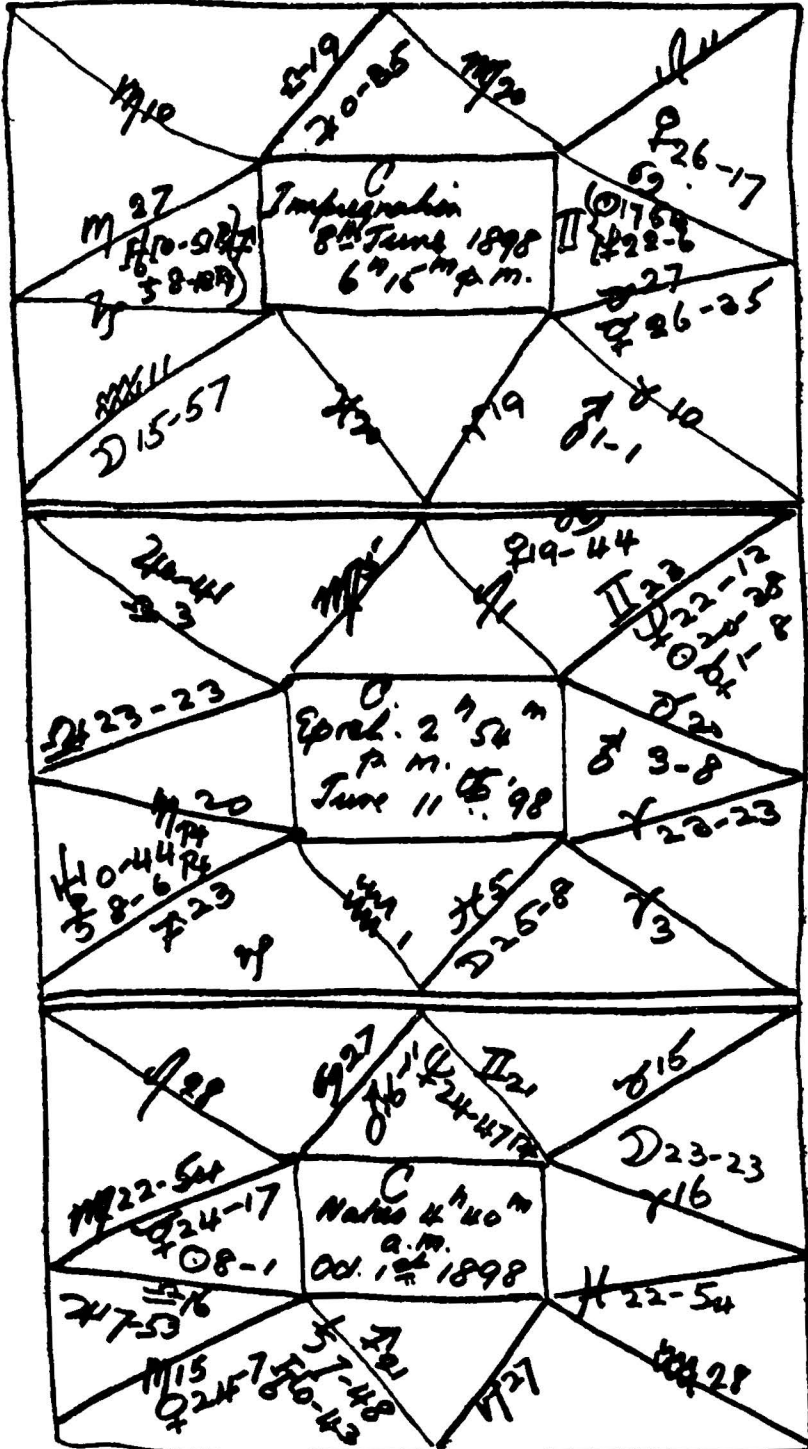
There were eleven pigs in the farrow and one dead *foetus in utero*, while the exact time of coitus is known. In this case I cannot find a prenatal epoch of any probability according to the usual methods, for it seems impossible that it should be so late as the first or second of December. My opinion is that conception occurred on the 18th at 1h. 16m. p.m. with the Moon rising in Aquarius, the degree upon cusp of natal descendant, but it is an opinion only. Those who are curious may erect the figure and compare. The above are only the figures for impregnation and birth.

CASE C. Natus, October 1st, 1898, 4h. 40m. a.m., London. Impregnation, 8th June, 6h. 5m. p.m.

This is a noteworthy example. A performing pig, by the bye. An exemplification of the similarity existing between the laws relating to human and those to animal horoscopy. Remark Mercury rising in its own sign and forming a sextile aspect with Venus. The epoch occurred June 11th at 2h. 54m. p.m. and exhibits the Moon in $25^{\circ} 8'$ Pisces. This would make the natal ascendant a little over a couple of degrees later, with Mercury just above the cusp.

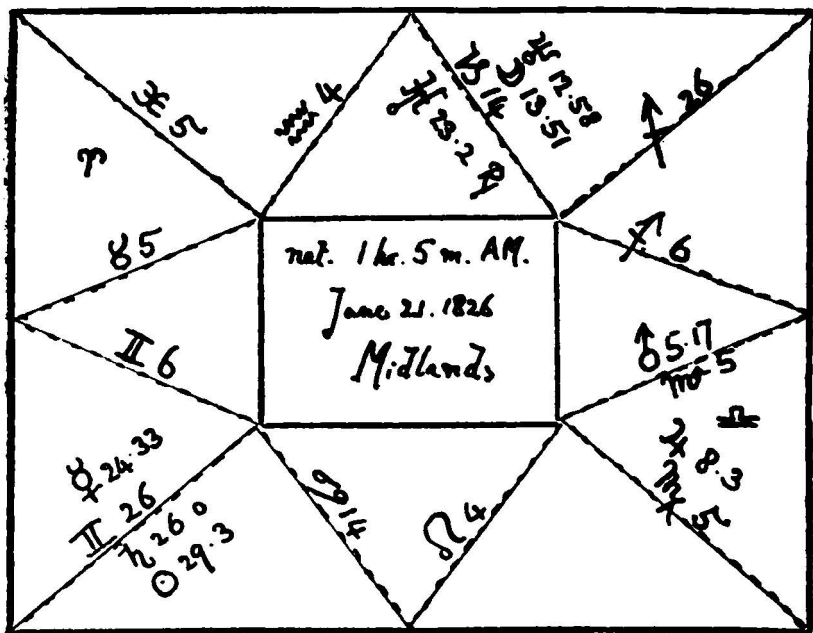
Several features in this series of maps deserve recognition. I have long ago come to the conclusion that Virgo and its ruler Mercury are very intimately connected with the animals under discussion, although it seemed a difficult matter to connect wallowing swine with the fastidious sixth sign. My conclusions rest on a number of minor observations extending over a protracted period. In most cases they appeared too trivial even to record. Anyhow, they were made, and I was ultimately duly impressed.

We must remember that the sixth house (equivalent to Virgo in the Zodiac), is, among other things, held to signify small animals, whereof the pig may be a very typical representative.



At the feast anciently held by the Romans in honour of Ceres a pregnant sow was sacrificed. Swine did much damage in the cornfields. Ceres is typified by Virgo, who is generally represented with an ear of corn in her hand. There is obviously an intimate connection between Ceres, Virgo, swine, and cereal crops. Every astrologer knows the influence of Virgo on food and digestion, or rather assimilation (*duodenum, jejunum, ileum*).

Now, in at least five of the foregoing schemes the planet Mercury is undeniably prominent. In four cases it is angular, including one in which it is conjoined with the Sun. In another it is not angular, but is closely attached to the Sun and Venus on



the cusp of the third, by a similar aspect. In still another case it occupies its own house—the sixth. In three examples it occupies the seventh house. In only one out of all these figures is it obscurely placed, that being the epochal map of C. Surely, considering the small number of cases, this is striking testimony to the Mercurial influence. Yet one is hardly disposed to call the pig an intelligent animal, or dignify it with the possession of mercurial traits, as we understand them in humans.

I happen to have the horoscope of the breeder of the animals represented in the first two cases, *i.e.*, A and B, and

peculiarly enough he has *Virgo on the sixth and Jupiter therein*. This the astrologer would pronounce to be an argument of successful dealings with small animals and good luck in the way of pig and fowl rearing. His Mercury, too, is conjoined with the Sun in a Mercurial sign—Gemini. The nativity is interesting enough to be given here for the purposes of comparison. The native is still living.

This presents, as I said, Jupiter in Virgo and the sixth. The subject has had a varied career, farming, running collieries, etc., things well marked in the nativity above and which I need not be at the trouble to point out to those who will read this article. Observe, however, that at the farrow of Case A, Sun and Mercury were just entering the sixth house and conjoining with Jupiter; that in Case B the Moon was crossing the ascendant and also that in both cases (including epochs) the lesser luminary was posited in an angular and prominent position, *i.e.*, in two maps it is on the zenith, in the remaining two the ascendant. Remark the exact culmination of the earth's satellite in our native's figure. Must all this be attributed to coincidence? I trow not.

LETTER ON FIXED STARS.

By ALBERT KNIEPF.

IN the last issue of *THE HOROSCOPE*, which I read with no little interest, I notice that Mr. Dalton makes allusion to the importance of the Fixed Stars, a factor which is almost wholly neglected by modern astrologers in estimating the effect of celestial forces. Our friend Zadkiel, it is true, refers to the proximate conjunction of the Sun and Regulus in the nativity of the Emperor Francis Joseph as a violent configuration. I have, however, some doubt of this, as Regulus is always accounted by ancient astrologers a fortunate influence, tending to bring honour, glory, or positions of distinction in life, and this although the star in question is of the nature of Mars.

Fixed stars, however, cannot be adequately described by symbols of planets. Agrippa von Nettesheim calls Regulus a royal star after the character of Mars and Jupiter. Morinus says "the Moon in conjunction with Regulus and the Sun in conjunction with Caput Draconis in Gemini brings the native from the lowest sphere to high rank."

The opinion of modern astrologers that fixed stars cannot have power on account of their great latitude is discounted by their admission of the validity of mundane arcs of many degrees difference in the declination distance of the planets. Ancient Egyptian astrology was based to a great extent upon the influence of the fixed stars and of the constellations, and in the horoscopes still at this day to be seen on the walls of the temple of Denderah many fixed stars are inserted.

For astrology the whole sky has relation to the Zodiac, and there are surely still powers of which we have no knowledge. In works of notable astrologers of the fifteenth to seventeenth centuries we still find from one to two hundred fixed stars carefully worked out in longitude, which can only imply that they attached importance to their effects.

Now, the very striking events in the life of the Emperor are clearly characterised by the star Alphorel (α Hydræ) of the nature of Saturn and Venus, a poisonous star and one that exerts a most evil influence in the domestic affairs. This I have also found to be the case in other horoscopes. But in computing stars of such a great distance from the Zodiac their influence will be dependent upon their longitude falling in the same degree as the Sun, Moon, or some planet, or else exactly on an angle of the horoscope or the cusp of a house.

An orb of any appreciable extent can only be computed if the fixed stars are within a very few degrees of the Zodiac, or if they are situated near to the Moon or some planet passing outwards from the Zodiac. This orb will never be more than five degrees, and the distance in such cases should be computed by spherical trigonometry. Where the fixed stars, as is frequently the case, have a considerable distance in latitude, only the exact point of their ecliptical position should be considered.

A fortunate fixed star in conjunction with Mars or Saturn improves the qualities of those planets, giving great power to Mars or unexpected gains accruing from a favourable influence of Saturn. Stars of bad influence, on the other hand, attending even the more fortunate planets, overshadow the affairs of these with some species of ill-luck or other according to the trend of the horoscope. I have found natives born almost at the same time with the angles of the horoscope only a few degrees apart in totally different circumstances of life, and this appeared to be announced by fixed stars afflicting the meridian. Nativities, therefore, should be computed with great exactitude, which is only possible by the minor primary directions such as those between Mercury, Venus, Mars, Jupiter, Saturn, and Uranus. those with the Sun and Moon requiring too long a period of time for working out their effects. A planet passing the longitude of a remarkable fixed star by daily progression (*i.e.*, secondary direction), events will follow after the nature of the star during the approach of the planet within five to ten minutes of an exact arc. Therefore the primary directions also will be influenced during such a transit.

To give a concrete instance. The new moon of May 26th, 1902, took place in $4^{\circ} 30'$ of Gemini, in close conjunction with the fixed star γ Tauri, of the nature of Mars and the Moon, and very violent, the longitude of which was $4^{\circ} 27' \Pi$. After this new moon the civilised world was horrified by the awful slaughter at Belgrade, when King Alexander and Queen Draga of Servia

were murdered in a military revolt. This current year has several very close conjunctions of the Moon and Aldebaran, and it may be noted that the conjunction of the Sun and Mars on May 30th falls in the degree of that violent fixed star, *i.e.*, $8^{\circ} 27' 30''$ Π . Horoscopes of private individuals occurring at this time will be affected by extraordinary events of various nature according to the indications of their horoscopes, and in public affairs the world will be astonished by some surprising and sensational occurrences. Attention will then be drawn to the influence of Aldebaran. A very critical political outlook, riots, or some bold coup of a political adventurer may then be looked for. In science and learning a metamorphosis and great conflicts are probable. Tumults will afflict the United States.

Now, the position of α Hydræ for January 1st, 1831, was R.A. 9hrs. 18min. 18sec., the declination being $7^{\circ} 55' 53''$. This gives a longitude of $24^{\circ} 58' 20''$ Leo, or for August, 1830, $24^{\circ} 58'$, only 11 minutes from the radical place of the Sun in the Emperor's nativity, *viz.*, $24^{\circ} 47'$ Leo. If such extraordinary events as have occurred in the life of the Emperor were due only to planetary influence, many other persons would show a parallel in their lives to that of this kind-hearted monarch. Attacked himself by a poisoned dagger, his only son killed as the result of a fatal love affair, his Empress stabbed to death, encompassed by many strange troubles and fatalities in the family circle, involved in two disastrous wars that were none of his seeking, Francis Joseph has indeed had a career of a most remarkable and tragic kind. Doubtless the planetary positions add their testimony in this direction, as well as the fixed stars, for the Moon is in conjunction with Saturn, and Mars is on the cusp of the seventh house. Uranus also occupies the fifth house of the horoscope, indicating troubles through children.

It may be worth adding that the Sun at the Emperor's birth has only passed by $10'$ the fixed star η Leonis (of the nature of Mercury and Jupiter), though this star is not one of great consequence, being only of the third to fourth magnitude. The distance between the radical Sun at birth and Regulus is about 3 degrees. It is not probable that this position is always connected with fame, but I have found persons whose Sun was near Regulus attached to enterprises of some public importance, in one case of a military character. [I know of two cases of women who had the Moon in close conjunction with Regulus, both high-spirited and independent characters. Lord Beaconsfield had the Moon in the same place (27°Sc).—ED.]

With regard to Aldebaran, it may be observed that this star reached the longitude of the Moon's ascending node in Prince Bismarck's horoscope, $8^{\circ} 21' 11''$, 1896-97. The approach seems to have been fatal when it was still $7'$ to $8'$ distant from the exact conjunction.

At Bismarck's birth Mars was in $1^{\circ} 3'$ of Aquarius in conjunction with two violent stars of Capricorn of martial influence (longitude $1^{\circ} 27'$ in 1815), this conjunction being in mundane square with the Sun.

To take an instance from mundane astrology. The entry of the Sun into Aries for 1902 gave Mars in $1^{\circ} 50' 11''$ in conjunction and parallel with the Sun. Between the two and close to Mars was posited the pernicious fixed star β Ceti, also called Deneb, of the nature of Saturn. In this year fell the great volcanic catastrophe of St. Pierre in the West Indies, in which 30,000 persons lost their lives in a few minutes. β Ceti had a longitude of $1^{\circ} 11' 30''$ γ .

I have no doubt that Mr. Dalton is right and that the fixed stars will come again to honours.

LITERATURE OF THE QUARTER.

REVIEWS OF MAGAZINES AND BOOKS.

By SCRUTATOR.

"MODERN ASTROLOGY."

THE *January* number of this magazine has some "Observatory" notes of interest. Replying to the question of a correspondent regarding Mr. Chamberlain's Fiscal Reforms and the probability of their success, the Editor prefers to refer to Mundane Astrology for an answer. It will not have escaped attention that the transit of Uranus over the position of the Ascendant of the horoscope of the late Cabinet Minister in June next, and the simultaneous position of Saturn (*stationary*) on the Mid-heaven of the same, can only bear one interpretation. In fact, the opposition of Mars and Uranus on the horizon of Mr. Chamberlain's horoscope is of the gravest importance to the issues in question. [Note, however, Mr. Chamberlain's very brilliant birthday anniversary (♁ ♂ ♀, ♃ Δ ♄) next July. I cannot pretend entirely to share "Scrutator's" view in this matter though the political indications at the moment seem to point to it. *Nous verrons*.—ED.]

A note of considerable intelligence is shown in the statement that "Astrology has to be specially fitted to the race and nation to which it is applied." This is very true, and it would prove a difficult matter for the average Christian astrologer to say from any standard rules how many times a Mahommedan would marry in the course of his life, or to determine the date of a Hindu marriage from any of the recognised directions of Venus. The dissimilarities of life and polity require that the methods of interpretation should be adapted to each race and nation, and for this reason it is extremely difficult to say what the Astrology of the Ancients may have been.

Bessie Leo writes on the subject of "Reincarnation" with evident conviction. It is doubtful whether the member of "The Matrimonial Bureau," described as "No. 1—male" will derive much benefit from Astrology unless he wisely takes the Editor's advice as to refraining from marriage altogether. The published horoscope certainly shows an unequal yoke. Mr. Heinrich

Däath continues his excellent study of "Astro-physiology and Pathology," the twenty-seventh chapter dealing with Intestinal Digestion and its relation to Virgo. "Sepharial" here resumes his translation of the "Volasfera" degrees of the Zodiac symbolised, Libra 1-29 being included. Mundane Astrology is adequately dealt with. "Character in Names" is the title of a suggestive article on the relation of names to character. In the Correspondence there is an appeal made for authentic horoscopes of "the founding of nations" as essential to a perfect system of Mundane Astrology.

The *February* number has a note from the "Observatory" which calls for photographs under each of the twelve signs of the Zodiac, for publication and comparison. I would suggest that a "composite" photograph of four persons under the three separate decans of each sign would entail very little more labour and would be far more serviceable. The Editor confesses himself, however, satisfied that the exact *degree* and *minute* on the Ascendant is the distinctive index of individuality, and most of those who know anything of the Oriental methods, and the famous Nadigrathams will be inclined to agree with him. Along with this statement, of course, there is the obvious need of authenticated horoscopes, which, if corrected in any way, should be supported by mathematical demonstration. Bessie Leo continues her study of "Reincarnation" and defines between the "individual" and the "person." In the article "By the Way," there is a method suggested for calculating the times of events from the mundane horoscope as in the case of a nativity. "Character in Names" is continued. "Astro-physiology" reaches the 28th Chapter, and deals with the "Liver, Bile, and Pancreas." The translation of La Volasfera is continued.

An article of exceptional interest is that entitled "Current Synodical Lunations and Lunar Returns," by H. S. Green. The author cites three positions of the Moon which may be taken into account in reference to current events. The first of these is the Annual Synodical Revolution of the Moon, derived from the return of the Moon successively to the same elongation that it had at birth, the first of such returns indicating the expiry of the first and the beginning of the second years of life. The second measure is that derived from the current or monthly return of the Moon to the same elongations as at birth, and this is applied to the course of events during each successive month of the year. The third measure is that derived from the return of the Moon to its own place at birth—a species of Lunar Revolution akin to the Solar Revolution, but related to monthly prognostics instead of being an annual forecast. Mr. Green deals chiefly with the second and third of these methods.

In the Correspondence a letter of evident importance is written by Mr. D. S. Duff, who, following the lines suggested by "Sepharial" in his review of Mr. H. Ahmed's work on "The

Mysteries of Sound and Number," in which it is noted that the planetary sub-period in operation at the time of birth is *identical with that which rules the Ascendant of the horoscope*. This observation not only suggests a facile method of correcting a time of birth to within the limits of 4mins., but, if true universally, also opens up the more important ground already contended for by Sepharial in his demonstration of the Prenatal Epoch, by which he would prove a Law of Periodicity in regard to the incident of birth; for according to the sub-periods of the planets, the frequency of birth under any one sign in a given latitude for each successive day of the week, is limited and determinable. In illustration of his point, Mr. Duff works out two cases, which certainly bear out the initial statement. But it is further satisfactory to know that the time arrived at is just that which Sepharial deduced by reference to the Epoch, a limit of 31 minutes having been given in one case and of 21 minutes in the other. It is probable that we shall hear a good deal of the planetary periods in subsequent numbers.

In the *March* number we learn that *Modern Astrology* has instituted a Paris Agency, and that the American Office has temporarily collapsed. "Character in Names" is continued. Mundane Astrology receives attention at the hands of Heinrich Däath. Fighting is prognosticated for Pekin from the Eclipse of March 17th. Bessie Leo gives a third article on the subject of "Reincarnation," distinguishing between brain-consciousness and individual consciousness and accounting for the obliteration of memory as regards past lives. Some very pretty "Dream Experiences" are given by an anonymous writer. Mr. Heinrich Däath deals again with the functions of the Liver, Bile, and Pancreas in his "Astro-physiology and Pathology." In "By the Way" we learn that both Mme. Humbert and Mr. Whittaker Wright had Neptune afflicting the Sun at birth. The dates of both births are given. Those who are in search of authentic and interesting data for study should read "The Statistical Department" records in this and the preceding two numbers. The horoscope of the United Kingdom of 1801 is given with comments. The three numbers of this Quarter contain instalments of "How to Judge a Nativity" by Alan Leo, being Part II. of the work.

"THE THEOSOPHICAL REVIEW."

The *January* issue of this journal adverts under the "Watch Tower" notes to the prevalence of psychological "copy" in the English press, the Editor finding therein sufficient cause to advocate a more discreet conservatism at least so far as Theosophists are concerned. Nearly thirty years of hard hammering at the materialism of modern thought has at last

prevailed against its obduracy. The shell is broken, and the mother is filled with consternation at the avidity of its sprightly chick. But generally the contact of things occult and mystical produces an appetite which is not easily satisfied. I doubt not that even Theosophists will remember the rush and tumble after phenomena and "experience" at the outset of the Society's career. This flutter in Fleet Street is but a later and more general awakening. "Joseph Morris: Prophet and Reformer among the Mormons," is an interesting first-hand account of the ministry of this so-called Prophet and of his final conflict with the Brigham supporters "on the hills around Weber," where he was shot dead by a man named Burton. This history is recounted by Elizabeth Hughes. Mr. M. U. Green tells a good story of crystal seership in "The Heart of a Stone." Mr. J. Redwood Anderson has an able article on "A Comparison of Egyptian, Mosaic, and Gnostic Cosmogony and Christology," in which he shows that in all essential points the concepts embodied in these three main streams of western thought are identical and at the root of the principles of Christianity. This first part of the study deals with the root ideas regarding Deity. "The Way of Darkness" is a story clever in conception and skilful in treatment from the pen of Michael Wood. In the article "Of Private Revelations," Mr. Arthur A. Wells sounds a note of catholicity, if not of dissent, concerning certain Theosophical Doctrines which are subject to controversy merely because they are not sufficiently catholic. They are, in fact, matters of private revelation, and as such are not to be regarded in the same light as established doctrine. "Occult Geology" and "Contemporary Psychology" are both worth reading.

The *February* number contains some especially useful "Watch Tower" notes on the relations of chemical science and alchemy. Mr. W. Wybergh concludes his criticism of Mr. A. P. Sinnett's pamphlet, "The Constitution of the Earth," in his article entitled "Occult Geology." It will be interesting to have Mr. Sinnett's reply to Mr. Wybergh. "The Sorceress of Antinoë," translated from the French of Mons. Al. Gayet in *La Renaissance latine*, represents the learned Egyptologist as having resorted to the inspirations of a trained "psychometrist" for information concerning relics of a sorceress named Myrithis, unearthed by him in the necropolis of ancient Antinoë. The savant was evidently duly impressed with the accuracy of the psychometric readings, and confessed himself so. From all accounts the place was rightly named "Antinous." Annie Besant resumes her study of "Will, Desire and Emotion," dealing in this number with the training, guiding, and use of the emotions. Mr. Alexander Fullerton writes on the subject of "Personality," displaying the conceits and errors and inherent selfishness of the perishable entity, and clearly showing that the troubles, vexations, and failures of this life are due to the dominance of the

personality over the individual. In "The Bible Legends of the Caucasus," the well-known incidents of the Deluge and Abraham's sacrifice are repainted, and receive local colouring and touches of realism at the hand of "A Russian." Michael Wood tells another good story under the title of "The Tree of Beauty." "A Celestial Holiday" is a pretty little narrative of bird life. J. Redwood Anderson concludes his survey of "Egyptian, Mosaic, and Gnostic Cosmogony." The Index of Vol. XXXIII. is issued with this number.

"THE LOGOS MAGAZINE."

California: Sara Thacker, Applegate. Subscription, 1 dollar.

THIS Magazine has run through three volumes, and now appears with the first number of a fourth volume. The Editor, who is author of some few works of the New-Thought order, has an article of some interest on Individuality and Universality, in which it is intended to show that the purport and trend of all international commerce, as also of emigration and colonisation, is in the direction of the sacrifice of the Individuality to Universality. "The sharp competition for place and substance destroys the idea of brotherhood, but on the other hand the unions and trusts prelude the co-operation that must eventually take place," says the writer. And when in course of ages the purpose of evolution is demonstrated in the specialisation of faculty, the evolution of the unit from the mass, Universality again asserts itself, for it is then observed that: "The greater the individual the more universal he is. His range of consciousness (the going and coming of his sympathies, loves, thoughts, knowledge, forces and power) is large and strong." Thoughts like these, incompletely expressed though they be at times, bulk largely in favour of a more immediate surrender of the individual interest than that to which all men must of necessity be eventually impelled. *The Logos* is a small and unpretentious Magazine, but it is endowed with some virility and spark by its Editor.

"LA SCIENCE ASTRALE."

Paris: Bibliothèque Chacornac, 11, Quai St. Michel.

STUDENTS of Astrology will be glad to learn that the first and second numbers of this new Magazine are of a nature to justify their appearance. With so much that has recently appeared for the purpose of exploiting the celestial science in America and on the Continent—a badly-served rechauffé of things commonly well-known to the student—it is gratifying to cite a journal which is newly-equipped with suggestions and ideas that are for

the most part wholly new; and chief among these is the theory of astral heredity illustrated in most convincing manner by M. Paul Flambart. The Editor opens the magazine with a bright, cleverly-written survey of the scope and purport of the Astral Science in an essay of considerable virility and no little charm. Illustrated portrait horoscopes of Wilhelm II. and the Tsar Nicholas are delineated by E. Venus. In the former we have this apocryphal utterance: "Le signe du Belier intercepté et comme dissimulé au fond du ciel, montre l'amitié purement *familiale* du Kaiser pour l'Angleterre." We admit the "familiale," but doubt the "amitié." In the article "The Experimental Bases of Scientific Astrology" we have an idea which is at once ingenious and novel. The work from which these studies are extracted, *Etude Nouvelle sur l'Hérédité*, will pass under separate review in these pages, and we may, therefore, content ourselves in this place by proclaiming it to be the latest and most original contribution to Astral Science within our knowledge. If M. Paul Flambart is quite ingenuous in his use of illustrations, if the selection of the studies adduced in evidence is not adventitious—and we have no reason to suppose it otherwise—then, without doubt, the science will be immeasurably enriched by this single observation of planetary coincidence in connection with human heredity. The diagrams, which are numerous, are such as carry conviction at sight. Under the heading of "Secondary Astrological Arts," Physiognomy is treated by "Triplex." The journal is divided into sections: Practical, Didactic, Historical, Philosophic, and Technical, each section being filled with material that is new and interesting. The yearly subscription is ten francs.

"FLOWER VISIONS."

London: W. Foulsham & Co., 4 Pilgrim Street, E.C.

THIS little work has a strange title and deals with a strange theme—strange, I mean, to the world at large, though familiar enough to the poet, the visionary and the lover of nature. Yet even to these the theme will come with something of a strange setting, for Mr. William Heald, whose writings on the interesting topic of Chromoscopy—i.e., colour-seeing, where seeing is *knowing*—are already growing familiar to readers of this literature, has in this work reduced Flower Visions to the proportions of a Soul Science. He contends for a Soul in flowers as in all else that is animate and sustained by spiritual influx. In this he follows the teachings of Emanuel Swedenborg, who has never been superseded on his own lines, and borrows from him much of his terminology. Thus we have such expressions as "Goodness and

truth," "spiritual influx," &c., and a certain accentuation of "use" as the ultimate of things apart from their colour, form and substance.

But Mr. Heald voices a new thing. Not that the flowers have not a soul of their own—who ever doubted it? But he appears in some way to answer the much debated question of occultism: Have flowers individualised and specialised souls, apart from the soul-life which underlies all Nature? Mr. Heald sees in the chemical properties and arrangement of the particles of plants and flowers something more than the result known as colour. He goes deeper and sees both colour and form to be the "expression" of the soul-force within the plant. Each colour has a significance, a relativity or "correspondence" to a distinct order of spirit-influx, from which the flower, in common with humans whose auras are of the same chromatic vibration, may be said to live. And just as all men share the same spirit influx from the Supreme Source, and vary only in their reflection or expression of it, so all plants and flowers share the soul-life of the vegetable kingdom and variously reflect it. Here then is an appropriation and specialization of the common pabulum in the individual form—soul-life individualised!

A course of study puts every man in the way to learn from the flowers certain hidden truths concerning the various departments of human life and thought which are severally related to that chromatic sphere or soul-colour to which the various flowers belong. The selection of the medium is easy. It is determined at once by the colour of the flower itself. And just how you may look at a posse of flowers and learn the truth concerning the question which is uppermost in your mind, Mr. Heald tells the reader in the subsequent pages of his little book, the price of which the publisher has omitted to state.

"THE ENGLISHWOMAN'S YEAR-BOOK."

London: Adam and Charles Black.

THE sixth year of the new issue of this handy book for women is in the form and style of the more familiar work, "Who's Who." It is edited by Emily Janes, the Organising Secretary of the National Union of Women Workers in Great Britain and Ireland. Twenty-three issues of this useful work have already gone towards the establishing of its fame and popularity, and it is safe to predict that an ever-increasing demand will be made for each successive issue. This is the day and hour of women. There is no important field of work—social, political, scientific, literary, educational, artistic, charitable—in which they are not strongly and creditably represented; and it is therefore

fitting and wise that their doings in the wide world should have adequate and permanent record. Such a record of women's work in the world is to be found in the present volume. It is not, however, a book which appeals entirely to the fair sex. On the contrary, there is a mass of general information of a nature which it is proper for every member of the British nation to be fully informed about. But it is of chief importance to every male member of society that he should be aware of what is being done for the world by qualified women in a variety of professions which in times past he has been wont to think of as only accessible to men. Women may read this book with some sense of pride in their sex. Many men will read it with a chastened spirit. It is a useful book, and costs only half-a-crown. If I were a woman I should like my name to be found in it, in a place of honour among the better of my sisters.

CHRISTIAN MYSTICS.—No. 3, GEORGE FOX.

London : C. W. Daniel, 5, Water Lane, Ludgate Hill.

THIS is one of the brief sketches of Christian representative men which Mr. W. P. Swainson is engaged in compiling and writing. It is beautifully written, and while in no sense intended to be an exhaustive biography, it leaves the reader with a very clear portraiture of the man whose history is told. In George Fox, the founder of the "Quaker" community of Friends, we find the man fashioned to the needs of the hour. He was born in troublous times and was from the first dawn of his spiritual life a passive resister of the intolerance of the ruling classes. Born of godly parents, Christopher and Mary Fox, at Drayton in Leicestershire, in the year 1624, he was foreordained, both by spiritual selection and natural heredity, to the higher work of the Age of Reform. And here an instance of the author's fine perception of things spiritual may be cited. Concerning the parents of Fox he says: "They were the good ground in which the good seed was sown, which was to bring forth abundant fruit. God's methods are always co-operative, never arbitrary or despotic . . . great needs create or bring forth the man who is to be their form of service . . . the characteristics of an age are gathered up into a living personality, who thus becomes their representative, and through whom the race opens to progressive development. George Fox, England's prophet in the seventeenth century, was such an one." Among his great admirers he numbered Oliver Cromwell and William Penn, and his followers are at this day legion. An hour with George Fox is made possible to all by this charming little book.

Cromwell took Fox by the hand and said, with tears in his eyes, "If thou and I were but an hour a day together we should be nearer to one another." To be nearer in spirit to Fox would be no small ennobling of the average of his countrymen. The cost of the book is only threepence.

"PSYCHOLOGY."

London: L. N. Fowler & Co., 7, Imperial Arcade, E.C.

THIS work, by Frank H. Randall, is designed to instruct the reader in the methods of cultivating and developing the mind and will by positive and negative processes. Apart from a marked peculiarity and ineffectiveness of diction which mar the sentences of the author from first to last, there is much to be found in the work which may safely be imbibed by the young student of psychology. The arrangement of the subject-matter is creditable beyond all comparison with the methods of treatment, and one cannot escape the feeling that here is a well-thought subject struggling into utterance by very inadequate means of expression. When Mr. Randall comes to practical suggestions regarding "the development of the mind and will," as he does in the later pages of his work, he is more effective and supplies the reader with ample excuse for the more ambitious failures of preceding chapters, where he is undoubtedly in waters that are too deep for him. One may say, however, that what the work lacks in technique and style, it gains, in many passages, in evident sincerity and simplicity; and if by the reading of this book one may be guided to a realisation in himself of even a part of the psychic cultivation which it is designed to aid, the author will not have failed in his purpose. The book is embellished with some useful analytical tables, together with physiological and symbolic diagrams.

CORRESPONDENCE.

To the Editor of THE HOROSCOPE.

Dear Sir,—The following extract may be useful from an old book, entitled "Introduction to the True Astronomy, &c.," by John Keill, M.D., F.R.S., and Professor of Astronomy of the University of Oxford, 1730, pp. 394-6 :—

"Problem 16.—On the use of the Globes: *For any time and place to erect the theme or scheme of the Heavens*, rectify the Celestial Globe for the Latitude of the Place. If you have not a Celestial Globe, a Terrestrial will do. Take the place of the Sun for the given Time, and bring it to the Meridian, and the Hour Hand to the Twelfth Hour, then turn the Globe till the Hand shows the given Hour. Or if you like to be more accurate in your work, to the R.A. of the Sun add so many degrees and minutes, as the time from Mid-day requires, for every hour counting 15° and for every four minutes a degree, rejecting if it exceeds it 360° , so by this you will have the R.A. of the Meridian. Then fasten the Semicircle of Position to the Meridian at the points of North and South in the Horizon. From the point of the Equator culminating, count on the Equator 30° Eastward, and bring the Semicircle of Position to the 30th degree, and observe in what degree the Semicircle of Position cuts the Ecliptic; that will be the Cusp of the 11th House, which must be set down on paper. Again move the Semicircle of Position to the 60th degree of the Equinoctial from the culminating Point, and mark where it cuts the Ecliptic, and you have the Cusp of the 12th House, which is likewise to be writ down. Bring the Semicircle of Position to the Western side, and count 30° from the culminating point, and, letting the Semicircle pass through that point, observe where the Semicircle cuts the Ecliptic; that will be the Cusp of the 9th House. Then count from the culminating point again Westward 60° , and the Semicircle of Position, passing through that point, will cut the Ecliptic in the Cusp of the 8th House, and the Meridian cuts the Ecliptic in the Cusp of the 10th House. And the place where the Horizon eastward cuts the Ecliptic is the Cusp of the 1st House, or *Horoscope*, and the Western side of the Horizon shows in the same Ecliptic, where it cuts it, the Cusp of the 7th House; and as it is diametrically opposite to the 1st, so is the 2nd to the 8th; and the 3rd to the 9th; the 5th to the 11th; and the 6th to the 12th.

"Problem 18.—*Having erected the Theme, to direct any Point to any other Point.* To a Planet or Aspect assign its place in the Zodiac, according to its Long. and Lat.: and choose any Planet or degree of the Ecliptic, which you would direct, and which, for distinction sake, we will call the First Place; and the Place to

which you would direct this first place, call the second; then through the first place, which used to be called the Signifactor, draw the Semicircle of Position, and mark that degree in which it cuts the Equator; then, keeping the Semicircle in the same position, turn the Globe westward till the second place arrive at it; then again observe where the Equinoctial is cut by the said Semicircle. Subtract the degree first observed from the degree observed in the second, adding, if need be, 360° , the remainder is the Arch of Direction which was to be found."

It seems to me if the above methods are correct (and I do not see why they should not be) matters are very much simplified. An Astrologer with a well appointed Globe, properly fitted, will be saved tedious calculations and references to tables.

I am yours, &c.,

X. Z.

To the Editor of THE HOROSCOPE.

Benoni, February 8, 1904.

Dear Sir,—In your Notes of the Quarter (*The Horoscope*, Vol. 2, No. 6) you point out that the evidence in favour of the efficacy of primary directions operating approximately on the generally recognized system is too strong for any new system of time measurement, so utterly divergent as that which I suggest, to be able to upset it. This objection is undoubtedly a strong one and I should be glad if you would permit me to attempt some reply.

That in many cases primary directions do operate approximately and in some cases exactly on the generally recognized system I am convinced, but I am convinced also that there are many cases in which no amount of ingenuity can show any reasonable correspondence between these directions and the more important events of life.

In studying this subject I have come to the conclusion that horoscopes can be roughly classified as follows:—

(1.) Those in which the primary directions closely approximate or exactly agree in time measurement with the principal events of life.

(2.) Those in which the approximation, although not altogether satisfactory, is sufficiently close to render it possible that the divergence may be due to some small error in the supposed time of birth or in the method of equation.

(3.) Those in which no correspondence between directions and events can be found, other than may be easily explained by the laws of chance.

Those who admit that this classification can be more or less justified will admit also that one way in which the solution of the problem of directions might be a step advanced would be by a study of horoscopes falling into Class I, with a view to finding out if there were any points of resemblance between them other than the correspondence of directions with events. In carrying

out this idea I found that in an extraordinary number of cases these horoscopes were those of persons born at times near noon or midnight. That is, when the Sun was near either the upper or lower meridian. If this conclusion be borne out by more extended investigations, and is not merely the fortuitous result of dealing with insufficient data, it is, I think, a most important one, for if it be found that directions as usually calculated approximate closely to the time of events when the Sun is near the meridian, but frequently show considerable divergence when the Sun is in other parts of the heaven, it would seem to me to point irresistibly to the conclusion that the position of the Sun is a determining factor in the question, and that arcs of direction are, as I claim, arcs transiting the Sun's circle of position in the radix rather than arcs of the equator transiting the meridian. This is the most revolutionary part of the system I suggested and the cause of the greatest divergence from the results obtained by the usual methods. The other points which are of less importance are:—

(1.) The determining of the mundane positions and aspects of the planets by reference to the prime vertical, that is, the substitution of the method of Campanus for the semi-arc method. This in itself makes no difference to zodiacal directions to the M.C. or Asc., and very little difference in zodiacal directions to the Sun and Moon or to mundane conjunctions, oppositions and parallels; in the remaining mundane aspects only will any considerable difference occur.

(2.) The equation of the arcs of direction when found by the Sun's daily motion on the successive days after birth, that is, that practically I adopt the method of Placidus for equation, rather than methods using some fixed quantity, such as that of Naibod or the Ptolemaic measure of a degree for a year.

Both the above points are to a certain extent matters on which difference of opinion exists among Astrologers, in any case, and this is particularly so with regard to the method used for equating arcs of direction.

In considering the illustrations of directing given in my former letters it should be noticed that the figures given are not what I consider the real arcs of direction, but the equivalent arcs of the equator which in the same time cross the meridian. Thus in Queen Victoria's horoscope the arc M C δ 24 m.d. is given as $15^{\circ} 0'$. The real arc of direction, however, I consider to be $17^{\circ} 54'$, and to this arc any method of equation can be applied, although I prefer to use what is practically that of Placidus.

It should be noticed also that the illustrations given are by no means representative, but rather extreme cases of divergence, and were chosen for that reason.

If for the moment we leave out of consideration the method of determining the mundane position of the planets and the method of equation which is applied to the arcs of direction, as

these questions can be considered separately and do not so seriously affect the question of time measurement, it will be found that, speaking generally, the possible divergence between the results obtained by the method I suggest and the method usually adopted will become greater the further the Sun is from the meridian.

When the Sun is in the 9th, 10th, 3rd or 4th houses at birth the divergence will generally be but trifling, falling, in fact, within the limits of differences which might arise from using different methods of equation. In the horoscope of the Czar, for instance, the Sun is on or near the meridian, and the results obtained by the two systems will be identical if the same method of equation and of determining mundane aspects be used. The substitution of the method of Campanus for the semi-arc method would cause serious differences only in mundane directions other than conjunctions, oppositions and parallels. The substitution of the method of Placidus for the "degree for a year" method would in 35 years cause a difference of little more than one degree.

When the Sun is some distance from the meridian, and rising in signs of long ascension or setting in signs of short ascension, then directions calculated by the method I suggest will measure to an earlier period than if calculated in the usual way, whereas, if the Sun be rising in signs of short ascension or setting in signs of long ascension they will on the contrary measure to a later period. The horoscope of Mr. Rhodes is a case of this kind.

When the Sun is near the solstices, in whatever part of the heaven he may be situated, the time measure of the two systems will approximate (*i.e.*, during the years corresponding to the days during which the Sun is passing through these parts of the ecliptic), and unless the Sun be near the horizon this approximation will extend over a great number of years and possibly a lifetime. In Queen Victoria's horoscope, for instance, it will be seen that in the examples of directions given, those in the early part measure to a later period, whilst those in the later part of life measure to an earlier period than if calculated in the usual way: during the middle part of life, however, the time measure of the directions will be approximately the same by both systems.

Without going into any exact calculation of the probabilities of the question, it may be roughly estimated that in at least half the possible number of cases the approximation of the time measure of directions, calculated by the two systems, will be so close that the divergence will fall within limits that might easily be explained by difference of opinion as to the method used to equate the arcs, or by small errors in the assumed time of birth.

I may add that I do not think that the points I have touched on in what I have written above by any means give all the reasons for the frequent approximation of directions, calculated

by the generally recognized system, to events; for, as I pointed out in my last letter, I am inclined to believe in the influence of three methods of house division, giving us what may be called a mundane, a zodiacal, and an equatorial horoscope; and further I would suggest that associated with each of these methods of house division is a series of directions, the relative importance of which varies in different horoscopes, although I think that directions originating in what may be called the mundane horoscope will generally be found most efficacious in producing outward events.

Ordinarily, primary directions and those also which I have suggested would all, properly speaking, be mundane directions.

Directions reckoned by right ascension as suggested by Sepharial would be the directions originating in the equatorial horoscope, and the only question which could arise with regard to these would be the method of equation, and here also I should prefer to apply the method of Placidus. It will be seen at once that many of these directions would coincide with the ordinary primary directions.

Directions originating in the zodiacal horoscope would probably also coincide in many cases with primary directions, but their consideration presents this difficulty: that whereas at any place the planes of the Equator and Prime Vertical remain fixed, the position of the ecliptic is always shifting, and the question arises as to whether we have to deal with this constantly changing plane or with the position which the plane of the ecliptic occupied at birth.

To sum up the whole matter, it will be seen that if with any series of directions we consider the sun's daily motion to represent a year, the time measurement of these directions will vary from one side to the other of the time measurement of the ordinary primary directions, and that these latter will in consequence more frequently coincide with what I assume to be the true arcs of direction than any possible method other than the correct one.

I should like to say also that I do not consider any evidence I have brought forward in any way sufficient to prove my contentions; my hope is, however, that it may be sufficient to induce other students to look into the question for themselves.

I am, yours faithfully,

J. K. ERSKINE.

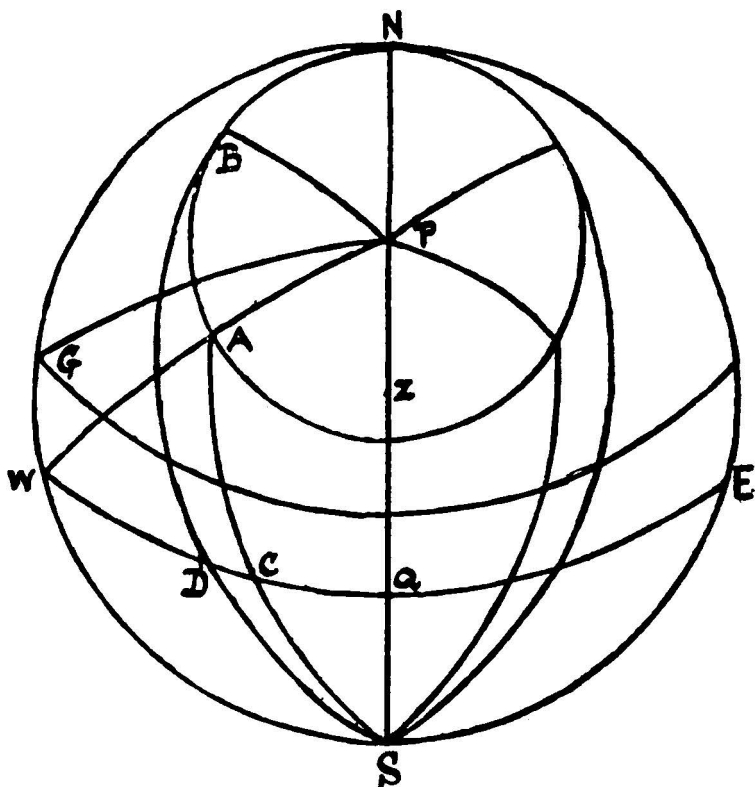
[*Errata* in letter, HOROSCOPE, Vol. 2, No. 6: In figure, page 124, K should be at intersection of circles G H I and P E, and not as shown at intersection of circle G H I with cusp of 12th House. Page 124, third line from bottom of page, E.P.W. should be E ♀ W; page 125, 1st line, third paragraph, F.P. should be F. ♀; page 127, 3rd line, last paragraph, 0° ♀ should be 0° ♀]

To the Editor of THE HOROSCOPE.

Liverpool, 17/2/04.

Dear Sir,—Since writing you in December last, I find that my suggestions have to a certain extent been realised in the present issue of THE HOROSCOPE; and am very much indebted to Mr. J. K. Erskine for his communication on the "Poles of Houses," which puts the matter in a much clearer way than any I have hitherto seen.

The Pole of a great circle is a point which is 90° distant from every point of that great circle; this is the accepted definition, but when the same term is applied to "the great circle itself"



or "to designate certain angles which express relationship between the Equator and other great circles," as your correspondent says is the case in Astrology, then I think it is time to use some other term which will involve no ambiguity.

A circle of position, I take it, is a great circle passing through the N. and S. points of the horizon; such a great circle can be drawn through the "cusp" of any house, or through any celestial object; if another G.C. be now drawn through the

elevated pole of the heavens perpendicular to this circle of position; the length of this perpendicular is what is called the "Pole" of the house or object; it is the employment of the word Pole to express this length that I object to; nor does "polar elevation" express the idea any plainer.

The explanation given of the division of the heavens according to the S.A. method, if correct, shows how artificial and fantastic such a method is; as the boundaries of the houses are portions of hour circles, or meridians, and then the curve drawn trisecting all S.A.'s. Thus in figure N E S W represents plane of horizon, N P Z S the celestial meridian; P the elevated pole supposed in lat. $51^{\circ} 30' N$: a circle drawn with centre P and radius = lat., shows polar distance of all circumpolar stars, that is, of those bodies whose S.D. arc is 180° . Let A and B be points of trisection of this semi-arc. Draw hour circles P A and P B: also let C and D be points of trisection of equatorial arc Q W. Then a curve through A C S is the locus of trisection of all semi-arcs, similarly with B D S. Then the boundary of the 9th house is P A, a portion of great circle, and the curve A C S; the boundary of the 8th house P B a portion of a G.C., and the curve B D S:

Then the 7th house is denoted in figure by space P N W S D B.

" " 8th " " " " P B D S C A.

" " 9th " " " " P A C S Q P.

Under these conditions, how any method, trial and error, or otherwise, can determine the long. of the cusp is a mystery; further, seeing that the boundary is formed of at least *two* curves, how is it possible to talk of the *pole* of the house?

It seems evident that the boundaries can only consist of great circles; and I cannot see why the cusps of the houses as usually determined land us in the absurdity as regards having two areas at the poles where all the houses overlap.

The above figure has been drawn on the supposition that the portion of the circle of declination between the horizon and meridian is the S D arc; which is the assumption Mr. Erskine makes when on p. 125 he speaks of "G K B H" as "the semi-arc of $23^{\circ} 27' N$." It is no such thing, nor is "G K its Asc. Diff." as this is a small circle and does not measure the angle at the Pole; that angle is measured only by an arc of the Equinoctial; such an arc cannot be shown in the figure, but the angle is Z P G. The angle W P G is the Asc. Diff.

In the three methods of house division:

(1) By equal division of the ecliptic arc, between the meridian and ascendant, and between meridian and descendant,

(2) By equal divisions of the equator,

(3) By equal divisions of the prime vertical,

the longitudes of the cusps can be accurately determined without the introduction of such terms as oblique ascension,

poles, etc.; and until it is definitely settled which method is correct, it appears futile to speak of a planet as being placed in any house, or drawing any conclusions therefrom.

Yours faithfully,

"ADVANCE."

[This is certainly an important letter and is calculated to lead to other and even more explicit information regarding the much debated subject of the Poles of the Houses. It appears to me, however, that in the third paragraph there is some misconception, or shall we say misstatement, of the idea of the "pole" of the House. The great circle which passes through the points N and S of the horizon is certainly a "circle of position" as stated. But it will be seen that in this sense all the cusps of Houses are "circles of position" since they all are great circles passing through the N and S points of the horizon. It cannot therefore be said that "such a great circle can be drawn *through* the cusp of any house." Moreover, if "another great circle" be drawn through the elevated pole of the heavens "perpendicular to this circle of position," it can hardly be said that "the length of this perpendicular is what is called the Pole of the House or object." Surely some modification of the definition, as made, is necessary?—ED.]

ON POLES.

To the Editor of THE HOROSCOPE.

Liverpool, *March 12th, 1904.*

Dear Sir,—I thank Mr. J. K. Erskine for the very lucid manner in which he has replied to my letter.

His definition of Poles gives a clear understanding respecting the manner in which the word Pole is used in Astro Literature, not only for the Pole of a great circle, but also for the great circle itself and for certain angles between the Equator and other great circles.

Yours faithfully,

JOHN THOMPSON.

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